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BIBLE MONITOR

VOL. XI

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No. 1

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go unto all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

MEDITATIONS

Usually with the passing of the Old Year and the beginning of the new, serious minded folks are beset with a certain solemnity which causes us to do some serious thinking. There are two reasons for this, namely, recollections of what our life has been in the old and apprehensions as to what it may be in the New.

When we look back with our mental eye, over the past year of life, each one of us can see many places wherein we either said or did things which we should not have, or neglected to say or do things which we should have. Many opportunities have been neglected and no doubt we have not borne our responsibilities as manly or cheerfully as we ought. Because of these failures on our part

we and those with whom we have had contact and dealings have missed some blessings that might have been ours. It seems at the close of each year we discover this to be the case and we are made to wonder why it must be so when it might just as easily have been otherwise.

On the part of those who are trying to profit by their former mistakes and live better lives, we believe these shortcomings are largely the result of the weaknesses of the flesh. Whatever these weaknesses may be we all have more or less of them and thus we have a continual struggle on hand to live that kind of a life that gives us a pure heart, clean mind and free conscience.

Realizing this as we face the New Year with its duties, trials and responsi-

bilities we are made to wonder if we shall be able to do better than we did in the past.

When these mental problems come flooding in upon us at times, we are apt to become discouraged, grow careless and indifferent and give up in the battle for right.

Too often in these struggles in life we depend too much on our own strength and power and as a result our failures are more certain. Even though we exercise will power and put our energies and efforts back of it, yet we must look to higher powers for the needed strength and ability to be successful in the Christian warfare. David said, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh down from the Lord, which made heaven and earth," (Ps. 121:1-2). Indicating his faith and trust in God.

Again Paul speaks thus, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ," (I Cor. 15:57). Truly we ought to rejoice to know that we have a source of help that knows

our every need, is all power and willing to help his children in every hour of distress if we but ask in faith believing, for He has said, "I will never leave thee or forsake thee." Oh, that we might learn, as the years come and go, to trust Him more and serve Him better. How much greater our victory over self and the world would be.

Although we are living in an age when the human family largely has its heart set on "eating, drinking and making merry," yet we realize and must admit that life is a serious matter. Men have become stubborn and rebellious against their maker and are determined to have their own selfish ways in life, they have resorted to every conceivable means and invention to get pleasure and satisfaction and drown out the "still small voice" of a condemning conscience but as one of old has said, "Vanity of vanities, saith the preacher, all is vanity." And "Fear God, and keep His commandments; for this is the whole duty of man." That inborn knowledge and outward evidence of God, His supremacy, power and will

for men in this dispensation cannot be banished nor evaded.

Some have thought by becoming deeply engrossed with the cares, riches and pleasures of life in the course of years, they could completely dispell the knowledge of God from their hearts. But alas! How foolish. The passing of the years only serve to remind us of the fact that soon we shall be brought face to face with our Creator and God, there to give account of the things done in the body and receive the just recompense of reward.

Job, that righteous man of old, while seriously contemplating on life one time said, "When a few more years are come, I shall go the way from whence I shall not return." The truth of this statement strikes home the more forcibly to each of us as we grow older in years and realize the uncertainties of life and certainty of death.

It is customary with many to make New Year resolutions and the practice is not without merit. No matter what our lives have been in the past, as long as grace abounds it is possible

to turn over a new leaf. There is no better time than the present to resolve for a better life.

As we visualize life as it has been and contemplate on the future, realizing the seriousness of the matter, may we resolve anew as we begin this New Year, to more fully resign and consecrate our lives upon the altar of service for our Lord and Savionr Jesus Christ, who bought us with His own precious blood.

SWALLOW FALLS, MD.

We the Swallow Falls congregation met on November 5th at 2 o'clock for love feast services. We were glad through the earnest pleading of our Elder, D. S. Flohr, to have with us Elder Jacob A. Miller, Bro. Harry Smith, Bro. Benjamin Lebo and Bro. J. L. Johnson, all from the Mechanicsburg congregation.

Bro. Benjamin Lebo opened the services by reading Isa. 1:1-20, after which Bro. Harry Smith, Eld. D. S. Flohr, Eld. Jacob A. Miller and Bro. Moses Fike preached in turn. Bro. Fike is past 96 years and

BIBLE MONITOR.

West Milton, Ohio, January 1, 1933

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L. B. Flohr, Vienna, Va., Assistant Editor.
A. G. Fahnestock, Brunnerville, Pa., Associate Editor.

Ezra L. Wolf, Quinter, Kansas, Associate Editor.

has preached for 60 some years.

In the evening we surrounded the Lord's table with Elder Jacob A. Miller officiating. It was to all that were present a real love feast.

We again met Sunday morning at 9 o'clock for Sunday School. Bro. J. L. Johnson taught the adult class. Church services followed, the brethren each brought us wonderful spiritual messages, and we were loathe to see them leave and we hope they may soon return, and any others who may be able to come

our way, their presence and service will help us.

Our Elder D. S. Flohr remained with us and preached for us Sunday evening using Matt. 25, at which services three of the former members who had departed from the church, through the misleading of an unfaithful brother, made application to come back to the church and ask their forgiveness, and were received by the right hand of fellowship. We are glad that our prayers were answered and shall continue to pray and labor for the rest that are mislead. Those meetings will long be remembered by all who were present.

We have met as we never met before. We were so thankful to the visiting brethren for their help and the encouragement they brought us.

We pray that God's blessings may rest upon our little flock and hope that you will all remember us in your prayers.

—Martha G. Folk,
Fort Hill, Pa.

A wish for a blessed New Year is extended by this publication.

RESIST STEADFAST

—
Mrs. Ruth R. Stahl
—

Be sober, be vigilant, because your adversary, the devil as a roaring lion, walketh about seeking whom he may devour. Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. (Pet. 5:8-9.)

Dear young people, resist steadfast. Whom? Your adversary the devil. We see on every hand those that give way to the devil in so many things. Not always by doing some great sin but bit by bit failing to resist him in the lust of the flesh, and the lust of the eye, and the pride of life. Are not God's people "a peculiar people," "a chosen generation," and are they not to "shew forth the praises of Him who hath called us out of darkness into His marvellous light?" (I Pet. 2:9.)

Dear young sister be alert, for in this world of temptation the devil is ever busy. He is too wise to tempt you to do great

dark offenses, but little by little he may lead you to lust for worldly pleasures or worldly fashions.

Resist him steadfast, and uphold the faith of our fathers. Be obedient to the church and be not ashamed to confess Christ before men, for if we are, He (Christ) will be ashamed to confess us before our Heavenly Father. Then how sad.

You young brother and sister who are thinking of choosing a life companion should be much concerned as to whether he or she is a Christian. Paul teaches, "Be ye not unequally yoked together with unbelievers," (II Cor. 6:14). If he or she will not be a Christian now during courtship they will likely not be one afterwards. Many a wife (and husband) regrets the neglect of this important matter.

Let your influence for good go out every day of your life. You may not see any results of it but nevertheless each one of us throw out an influence, whether good or evil. Someone is going to follow your steps, are you satisfied that they should? So much

depends on our manner of living, our conversation and actions. I wonder if we sisters, who believe in the prayer covering, think how we may influence those we meet every day, by our wearing it at all times. Of course it is not worn for that purpose. We are only asked to cover our heads in time of devotion, but when is that? We are told to pray without ceasing, (I Thes. 5:17). Sister for the sake of your own enjoyment let me encourage you to wear your covering at all times, and I am sure it will mean to you as it means to me—an open door. (Read Eph. 5:19-20.)

Williamson, Pa.

IT ISN'T EASY

- To admit error.
- To apologize.
- To be unselfish.
- To be considerate.
- To shoulder deserved blame.
- To subdue an ugly temper.

But it pays in the end.

SHREWSBURY, PA.

We met in council October 17th, at 7:30 o'clock in

the evening to transact business concerning the church which was disposed of again in a very Christian manner.

The meeting was opened by our Elder, J. L. Myers, by reading the 12th chapter of Romans and a few remarks made thereon, and then he led us with a fervent prayer.

Our members were not all present because it had been very disagreeable to be out on account of rain and storm. We again were made to rejoice in adding one more to our number, who has been received with his former baptism, who was a member of the Church of The Brethren and a deacon in that church for many years. We unanimously agreed to receive him as a deacon into our (the Dunkard Brethren) church, who was properly and duly installed in the deacon's office by the laying on of hands and prayer and after all other business was taken care of we were led in closing prayer by our youngest minister, Jos. H. Myers.

—Charles H. Ness, Cor.

Dallastown, Pa.

SHREWSBURY, PA.

On October 30th we began a series of meetings with Eld. A. G. Fahnestock of Brunnerville, Pa., the evangelist who labored very hard during these two weeks of effort. He preached with power 16 sermons from the unadulterated word of God, we surely can recommend him as an evangelist worth while considering. May God continue to bless him with health, strength and ability, humility, steadfastness and stability.

As results of these efforts we as members surely were built up and strengthened. We received many good lessons to help us in our Christian walk, and again were made to rejoice that ten were thus far added to our number, six by baptism and four by their former baptism and the promise of two more, and others are counting the cost.

These meetings came to a close with our love feast November 13th. We had a glorious time again which has brought to us much inspiration, we were glad to see many visiting brothers and sisters come in with us

and ministers from adjoining congregations to bring to us many good and inspiring thoughts from God's holy truth. Those that were with us as ministers and elders as follows: Elders A. G. Fahnestock, T. C. Ecker, Arthur Rice; Ministers Harry Smith and Bro. Mathias. Eld. Fahnestock officiated.

—Charles H. Ness, Cor.
R. 1, Dallastown, Pa.

Industry, economy, honesty and kindness form a quartette of virtues that have never been improved upon.

DECEMBER EFFORT IN BEHALF OF BIBLE MONITOR

The following paper is from the minutes of last General Conference:

We, the Board of Publications, in order to properly finance our publications recommend the following:

1. That each congregation give an offering in June and December of each year toward the publication of the Monitor, and that we allow them to send in one subscription for each dollar

thus donated, such subscription to go to non-members or to members who would otherwise not receive the Monitor. This is not to take the place of, nor interfere with, regular paid subscriptions.

2. Each congregation should have an active Monitor agent to solicit regular paid subscriptions. They ought to do this for the good of the church, without compensation or pay, the congregation paying postage if necessary.

Answer by Annual Meeting: Approved.

The foregoing paper presents two phases of activity, the responsibility for both resting on the congregations. First, each congregation is to make a general effort and is to send in the funds, accompanied by subscriptions according to the limitations named. Each and every congregation should respond, no matter how small the amount they are able to send. We remember what the Savior said of the widow's mite!

Second: Each congregation is to have an active Monitor agent, to solicit for regularly paid subscribers; keep in mind that the first

provision of the plan is two-fold—to supply funds, and to increase circulation of the Monitor where it may do good; the second provision is to keep actively going the paid-in-full subscriptions feature. I believe the minutes is plain and needs no further comment, except perhaps this: Economic conditions are trying, but the Lord's work should not be suffered to lag; let each one remember that the Lord's work is the most important work he or she individually has to answer for, and therefore to regard the injunction "Let every one of you lay by him in store, as God has prospered him."

Lewis B. Flohr, Chairman
Board of Publications.

UNITY

D. B. Steele

Unity and love for Christ makes us the children of our Heavenly Father.

Our Lord and Savior has been crucified, buried, and risen from the dead, but there were those who were still seeking Him; and when they found Him, they were

anxious to try and hold or keep Him from getting away, "And He said unto her, touch me not; for I am not ascended unto my Father; but go to My brethren and say unto them, I ascend unto My Father, and unto your Father, and to My God and to your God. (Jno. 20:17.)

Oh, brethren and sisters, do we truly have a Father in heaven that we can, from the depths of our hearts in truth call our Father?

The old prophet Isaiah says, "But now, O Lord, Thou art our Father, we are the clay, Thou art the potter, we are the works of thy hands," (Isa. 64:8.)

Oh, are we the clay, and our Father the potter? Are we trying to be the potter and the clay. Oh, we sing the song, "Take my life and let it be, consecrated Lord to Thee. Take my moments and my days, let them flow in ceaseless praise." Do we mean this when we say it? I am afraid there are too many who have not fully consecrated their lives to the Master, and do not use their days and moments to let the praise of the Father flow out ceaselessly.

"Take my hands and let

them move, at the impulse of Thy love. Take my feet and let them be, swift and beautiful for Thee. Take my voice and let me sing, always only for my King. Take my lips and let them be, filled with messages from Thee."

Oh, do we let the Father be the potter, to use us as He sees fit to mold us that He can use us to the honor and glory of God. Or are we the potter to mold our lives, and our hands so as to move out after riches, after the gold and silver, to be used for our own carnal love, and carnal desires?

Are we the potter to use our voice and lips to speak evil of someone. and try to cripple them in their work which they are trying to do for the advancement of the cause of the Master, and in destroying the strongholds of the Devil?

As one who loves the souls of men, and especially of those who have accepted our heavenly Father as their God, let us come together in the unity of the faith once and for all delivered to the saints. "An obedient children, not fashioning yourselves according to the former lusts

in your ignorance, but as He who hath called you is holy, so be ye holy in all manner of conversation, because it is written, "Be ye holy for I am holy," (I Pet. 1:14-16).

Christ as our teacher brings about a spiritual fellowship: A new commandment I give unto you, that ye love one another as I have loved you. By this shall all men know that ye are My disciples, if ye have love one for another, (Jno. 13:34-35). Then we see there is no spiritual fellowship without love, without peace and unity.

If a man say that he loves God and hate his brother he is a liar. For he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen. (I Jno. 4:20.)

O fellow travelers with me to the bar of justice, if we do not have the love of God in our hearts for one another then we do not have the unity of the faith and there is no life in us, "Yea we are murderers, and we know that no murderer hath eternal life abiding in him." (I Jno. 3:15.)

"God is love." God is life. And we want fellowship

with him.

"That which we have seen and heard declare we unto you, that ye may have fellowship with us; and truly our fellowship is with the Father, and the Son Jesus Christ," (I Jno. 1:3) O let us study the first three chapters of I John and see what fellowship we can have through love.

Unity, love and obedience brings about a spiritual relationship.

Let us turn to the 17th chapter of St. John and see the wonderful love that is manifested therein, the wonderful obedience manifested in Christ, and the wonderful unity that existed there, yea even before the world was between the Father and the Son Jesus Christ. Oh, brethren and sisters, I think when I read this wonderful prayer of our Lord and Savior Jesus Christ, that I can see Him there on His knees, looking up into heaven, and His disciples there with Him, and the tears rolling down His cheeks, there praying that the love, the union, the affection that He had for them, while with them might never be marred, the union never be severed.

Yes that is what He prayed for; but brethren, sister, that is not all, He prayed for you and me that this union and oneness might exist between us, as He says, "I pray not for these alone, but for all them that shall believe in Me through their word," or preaching, that they all may be one; as Thou Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." O the wonderful relationship that we can obtain through unity in love; unity in obedience. For whosoever shall do the will of My Father which is in heaven, the same is My brother, My sister, and My Mother, (Matt. 1:50). And again we read of the blessedness that there is in the unity of brethren. "Behold, how good and how pleasant it is for brethren to dwell together in unity." (Psa. 133:1)

The love and unity of true believers will bring about a separation from unbelievers, and that which is sinful.

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness

with unrighteousness; and what communion hath light with darkness. "Wherefore come out from among them, and be ye separate, saith the Lord. And touch not the unclean things, and I will receive you, and ye shall be My sons and daughters, and I will be a Father unto you saith the Lord Almighty." (II Cor. 6:14-18.)

"Ye cannot serve two masters, for either we will love the one and hate the other or else we will cleave to the one and despise the other," (Matt. 6:24).

Yes if we have the love of God in our hearts we will not want to be the servants of sin. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey, whether of sin unto death, or of obedience unto righteousness." (Rom. 6:16).

If we have crucified the old man let us keep him crucified. If we have died to sin let us stay dead to sin. If we have buried the old man let us keep him buried. Oh, brethren and sisters, I fear that we feel that we have buried the old man, but too often we go back and dig him up again, and

let him guide us wrong in so doing we sever that unity that should exist between the followers of Christ. "Seeing that ye have purified yourselves in obeying the truth, through the spirit unto unfeigned love of the brethren, see that ye love one another fervently," (I Pet. 1:22). Have we fully purified ourselves? Have we obeyed the word of God which is truth? Have we that unfeigned love for one another as we are commanded to have? Do we in truth believe that "we are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that we should shew forth the praises of him who has called you out of darkness to light," (I Pet. 2:9).

Paul in writing to the church at Corinth says, "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, that there be no division among you, that ye be perfectly joined together in the same mind, and the same judgment," (I Cor. 1:10). Endeavoring to keep the unity of the spirit in the bond of peace," (Eph. 4:3). "And grieve not the Holy

Spirit of God, whereby ye were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you," (Eph. 4:30-31-32).

Dear ones if we live this then we will be gathered together with those other sheep and there shall be one fold and one shepherd. And this is my prayer.

—Wenatchee, Wash.
R. F. D. 2.

PETER'S GREAT CONFESSION

Grant Mahan

The revelation made to Peter of the divinity of Jesus that day long ago near Caesarea Philippi was wonderful, yet it was far from meaning all that has been read into it since that time. The rock on which Christ's church was to be built was not just Peter. We are told in Ephesians that they were built on the

foundation of the apostles and prophets, Jesus Christ being the chief corner stone. Peter was a man, a quick, impulsive man; and he was not always right in his sayings and doings. How soon after this confession did he fail to see as the Master saw, and was called Satan because he opposed the suffering and death of Jesus. It was love that prompted him to make this objection, and his love is to his credit.

There is no place in the New Testament where Peter is shown as being supreme head of the apostolic band. He was the most ready speaker, always putting himself to the fore; and he no doubt did this because of his love for Jesus. But he was not always right. He could not forget that he was a Jew, and that the Jews were the chosen people of God. That was not to his discredit, for it was the natural thing for him to feel.

The very place where he should have stood forth as the Prince of the Apostles, if he had been such was at the Jerusalem council. But he did not; he simply told the part he had played in opening the church to the

Gentiles.

At Antioch he was too much a Jew to live up to what he really believed and had been doing until some came down from Jerusalem, and he feared to eat with the Gentiles before these Jews. That was not so much to be wondered at, for all his life he had lived that way. Paul censured him for so dissembling, and plainly wrote that he was to be blamed. If Peter had been the rock that some would have us believe he would not have done so.

Isn't it better to look at him just as a man, a good man, an earnest man, a man who loved his Lord and did his best to serve Him, rather than as he has been held to be by the Roman Catholic church? That church says: "All the faithful of Christ must believe that the Holy Apostolic see and the Roman pontiff possesses the primacy over the whole world; and that the Roman pontiff is the successor of Blessed Peter, Prince of the Apostles, and is true Viscar of Christ, and head of the whole church, and Father and teacher of all Christians; and that full power was

given to him in Blessed Peter, by Jesus Christ our Lord, to rule, feed and govern the universal church."

Peter must have had great qualities or he would not have been honored as he was. He does not need, and if he could speak he would not ask for, the honors that have been thrust upon him. In his epistle there is nothing of the kind. When he writes of Paul he does not say that he was over Paul in the church. And Paul, in his letter to the Galatians, wrote of the gospel of the uncircumcision being committed to himself as the gospel of the circumcision was to Peter. Peter was impulsive but lovable. He was perhaps a bit slow in realizing the full meaning of the gospel, as were the other apostles; but when he did come to it he showed the fitness of the name which the Lord gave him.

It will be better, safer, not to add to what is written about Peter. Tradition is not dependable. Jesus did not put Peter in supreme control, did not empower him to choose his successor as Viscar of Jesus

Christ, for Peter never was that. Nor do we find a word about an apostle appointing his own successor and that successor his successor, and so on to the end of time. No Pope of Rome has ever been as great as Peter was, and yet what claims to power and authority have been set up in his name, power and authority he never exercised or claimed.

Let us try to realize what his great confession means to the world and to us, if we believe it with all our heart, and live accordingly.

—Homestead, Fla.

The Monitor greets each and every reader with best wishes for a happy and prosperous year in 1933.

That just reminds us, we are receiving numerous letters from our readers expressing how much they enjoy reading the paper and the blessing it is to them. Would it not be well to pass the good news along by speaking a good word for the Monitor and trying to increase its circulation.

Again, it is well for us to

have a goal for 1933 toward which we can unitedly work. We believe it would be possible to double our mailing list in the coming year. Here is a suggested plan:

Would it not be possible for each of us to secure one new subscriber? This ought not be hard to do so let this be our aim. This would not only add materially to the work, it would enlarge our field of service without adding much to the expense of the work.

A number of subscriptions have now expired and we would appreciate very much your prompt renewal as we desire to correct the mailing list at once.

These long winter evenings you will want the Monitor, so look on the label on your paper, if it says Jan. 33, your subscription has expired. Do it now.

A fine way to spread joy and gladness through this New Year would be to send the Monitor to some of your friends.

In periods of financial troubles such as we are now

experiencing, many worth while enterprises are seriously handicapped if not completely paralyzed.

The continued success of the Monitor depends upon your renewal and support financially; otherwise our work will have to be curtailed to operate properly.

—Editor.

THE LORD'S PROMISE

C. W. O'Brien

The blessed Lord said to His disciples, "I will come again and receive you unto Myself," (John 14:3.) To dwell with Christ, to be with Him eternally, is no small reward; but this promise was not for the disciples only. When Paul was in prison waiting for his death sentence to be carried out he wrote, "I am now ready to be offered, and the time of my departure is at hand, I have fought a good fight. I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not me only,

but unto all them also that love his appearing, (II Tim. 4:6-8).

The Lord has promised a crown of life for all who endure temptation when He is tried, (James 1:12, Rev. 2:10). Peter said, "Ye shall receive a crown of glory that fadeth not away," (Peter 5:4). But in order for this crown to be received by all for whom it is intended, some must be called from the dead; for many who now sleep in the dust; have been righteous.

The Lord, however, has made provision for all these, "For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord, shall not prevent them that are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the arch angel, and with the trumpet of God; and the dead in Christ shall rise first," (I Thes. 4:15-16).

Thank God that though good men and women may die, the grave cannot hold them when the Lord comes and calls for them, for all that sleep shall awake at His call and come forth to meet their Lord in the cloud.

Oh, what rejoicing to meet our Savior and our loved ones, (John 5:28-29). And with the coming forth from the grave immediately they will put on immortality and incorruption, (I Cor. 15:42-45). And the living righteous shall be changed in the twinkling of an eye.

A glorious change indeed, no more sickness, sorrow, pain or death, for the former things are passed away, (Rev. 21:4). Death is swallowed up in victory, (I Cor. 15:54) and all things are made new, a new life, a new home, a new occupation, a new song, and best of all these may be enjoyed throughout the eternal ages. Is all this worth looking after? Who does not desire such a reward? Oh, to be able to receive it; but in order to have this each one must be counted worthy of it.

When the Lord comes, only the dead in Christ arise at His call (I Thes. 5:16) the rest of the dead do not rise till a thousand years afterward. (Rev. 20:5) This shows that the righteous are separated from the wicked when the Lord comes. The faithful alone are raised at this

time, this is the first resurrection which John saw, (Rev. 20:4) and John also saw the second resurrection, that of the wicked and the devil that deceived them was cast into the lake of fire and brimstone, where the beasts and false prophets are and shall be tormented day and night forever and ever, (Rev. 20:10).

This scripture proves to us that the false prophets are in the lake that burns with fire and brimstone even before the devil is. "And all that was not found written in the book of life was cast into the lake of fire."

Oh, my brother, my sister, my friend, with me to the bar of God, let's be sure our name is written in the Lamb's book of life. Which of these resurrections will you be in—most undoubtedly we will be in one or the other. Oh let us not be as the foolish Virgins, and be compelled to cry the harvest is past, the summer is ended, and we are not saved, (Jeremiah 8:20).

How important is the Lord's coming! All through the dim ages of the past as the saints have fallen asleep

one by one by the stroke of death, angels have marked their places of rest, and when the order of the returning Lord shall be heard, "go gather my saints together unto me," with what joyful haste will the angels fly to meet those who have burst the tomb at the sound of the voice of the Son of God.

Oh, glorious awakening, perhaps the first sight to greet the vision of those opening eyes in the dawn of eternity will be the face of an angel radiant with glory. It must surely be an awakening of song when death is thus swallowed up in victory, and the sweet voice of Him who is our Redeemer is heard to sing, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto Thee." (Hebrews 2:12.) Then will the very heavens ring with the jubilee of that assembled throng, then we will know as we are known never more to walk alone.

—Keyser, W. Va.

Come unto Me all ye that labor and are heavy laden and I will give you rest.

THE GOSPEL OF CHRIST AGAINST MARRIAGE AND RE-MARRIAGE

A. B. Van Dyke

In writing on this subject I know I will meet criticism, but I fear none of that. I cannot understand why it should be on such a plain teaching. The "except" in Matt. 9:19, only applies to the putting away. "Except it be for fornication," which is the only legal cause for putting away. And in Matt. 5:32, it is put this way, "Saving for the cause of fornication." And in every case Jesus says, "Whosoever marrieth her that is divorced doth commit adultery." Jesus forever bars marrying a divorced person. But some folks contend that some have a right to re-marry. Is God partial?

Does a brother have a right to that from which a sister is forever barred? For Jesus says, "Whosoever shall marry her that is divorced committeth adultery, Matt. 5:32, Mark 10:11-12, Luke 16:18, and Paul does not give the right to re-marry either in Rom. 7:2-3

or in I Cor. 7:10-11, nor any place else. But Paul does teach that the marriage contract lasts so long as both parties liveth, and that contract is not annulled by divorce, according to the gospel, but I will admit it is by the faulty civil law.

According to some folks a brother could marry five wives or more, and I have reason to believe he would be in the same condition the woman was that talked with Jesus at the well, (John 4:17-18).

Again, would anyone want a jury to decide against him on the evidence of one witness where there might be a doubt in some minds, if he had five witnesses in his favor, where there was no doubt at all—I trow not.

Some refer us to Deut. 24:1, but we must all admit there were things allowed under the old law that are not allowed under the gospel. And again Jesus says, "Moses because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so," (Matt. 18:8) And it is this idea of remarriage that has gotten the Church of

The Brethren, the Methodist church, and every other denomination, that will allow it, into confusion, and adultery. And when we add to this the debauchery and shame that is carried on in our modern society, and the fact that many posing as ministers of the gospel are willingly performing marriages where the divorced are of that union. Is it not high time that we raise our voice against this?

The marriage contract was ordained of God. The divorce and remarriage is of man. Shall the law of man annul the law of God? No, by no means, and go unpunished. And is it any wonder that Jesus warns so frequently against this terrible prevailing sin of our day. So I beg to differ with those that contend.

"If he puts her away for fornication, and marries again, he does not commit adultery." As remarriage is always spoken of in the gospel in the negative. And nowhere is it sanctioned by Christ or any of the apostles, and it seems to me Jesus could not have made it any plainer, and I hope that all our members may be led to see this im-

portant question as conference has ruled and that the Dunkard Brethren church may be kept free from this great evil, is my wish and prayer.

—Waterford, Calif.

SOME SIGNS THAT PRECEDE CHRIST'S COMING

J. H. Beer

Apostasy and unbelief. Nevertheless when the Son of Man cometh, shall He find faith on the earth? Skepticism and unbelief will abound right in the visible church in the last days. The wave of modernism proves the truth of this prophecy, will God find faith upon the earth? Yes there will be a few yet in the great mass of those who profess to be Christians, faith will be rare. (Matt. 7:13-14), (Luke 13:23-26). Modernistic theology, rationalism, higher criticism, evolution, etc., are drawing away the very life of the church. The infidels were once outside of the church, but now they are not only in the churches, but they often fill the most important offices. Faith in the Bible is being under-

mined right in our own country, the whole fight of theories is against the word of God. In the past the church stood true to God, and the Bible, but now the great leaders of the modern infidelities are often the leading factors in the visible church.

The worst enemies to the home and the church are on the inside. Satan has come forward with his fiendish boldness and is using these leaders right in the front ranks in his fight against the Bible.

Right in America we have so called Sunday schools where children are being taught to sing (the blight of the world is Jesus). When the foundations of God's truth are thus undermined, who can stand? Look at the conditions around you, and then read Peter's testimony (II Pet. 2:3 and Chapter 3:3). There shall come in the last days scoffers, (II Tim. 3:1-5); seducing spirits and doctrines of devils. The spirit speaketh expressly, that in the latter times some shall depart from the faith. Are we living in these times? Yes we find ourselves today right in the midst of them.

The scripture above referred to reads more like history than prophecy, Paul wrote this description almost 2,000 years ago.

(Political agitation) Matt. 24:7-8. Since the world war the greatest war in the history of mankind, there has been devastating outbreaks of pestilence and great catastrophies. It has been said there are more of these catastrophies the last few years than in fifty years before, it is a time of great unrest. Europe is one whirling mass of unrest, a large part of Asia is being drawn into it. The world war was certainly a fulfilment of Christ's prophecy, nation shall rise against nation and kingdom against kingdom. There were twenty-two nations foes of Hun autocracy, when the armistice was signed eighteen nations were at war and four had severed diplomatic relations.

Every school boy and girl and most older people know that chronologists list the assassination of Archduke Ferdinand by a patriotic serb student as the first event, the starting point of the World war. Back of that was a reason. That

reason the daily press has never published. The reason was, Ferdinand's intrigue with the papacy in trying to force on Serbia, a little nation where only one in every 300 of the population is a Roman Catholic, a concordat or treaty with the Pope turning the school system over to Romanism and putting the priests on the national payroll. There are 22 articles in this concordat, too lengthy for this article. Millions of people are in arms today almost the whole world is involved. The world is sick at heart at these conditions, and is looking to the league of nations as a solution, then were our only hope in the league of nations, then the Lord pity us, God has a better plan. God's plan is the return of Jesus to reign over all the earth. The gospel to be preached as a witness (Matt. 24:14) to all nations, this does not mean that all nations shall be saved, but the gospel shall be preached as a witness, so they can accept or reject the truth. Has this scripture been fulfilled to such an extent that Christ may come at any time?

Yes, it is true that

Afghanistan is closed to the gospel, it is death to enter as a missionary, the fact this nation has closed her doors against the gospel proves the gospel has come to her as a witness and she has rejected it. The same could be said of Tibet.

The return of the Jews, Bible students agree that the Zion movement is a clear sign of the time of the end of this aion. Increasing riches of the few, (James 5:1-5). It has been estimated that 90 per cent of the wealth of our nation is under the control of 10 per cent of the people. The amassing of great fortunes, with all the attendant curses is another sign that the last days are upon us. Ye have heaped together treasures for the last days, what limit these colossal estates shall attain by joining house to house and field to field none can tell. But we know that "woe" has been uttered concerning it, and that is distinctively a sign of the last days, (Isa. 5:8-9).

—Denton, Md.

The Bible Monitor should be read in every church member's home.

IN MEMORY OF MY DEAR MOTHER

Often and often my thoughts go
back,
Like wanderers over a time worn
track
To that time when I knelt at my
mother's knee,
And she sang at the twilight hour
to me.

I can see her eyes aglow with the
gladness of Paradise.
As I fancy her singing in the
streets of gold,
The hymns that she sang in the
days of old,
As she sang them over, her face
grew bright
As if God's city was just in sight.
As she saw the angels and heard
them sing,
By the great white throne, before
the King;
The heavenly songs can no sweeter
be,
Than the songs that my mother
made dear to me.
And in God's city I hope some day
To hear them sung in my dear
mother's way.

—Ida M. Roberts.

WHAT IS POVERTY?

L. A. Shumake

Whenever we see the
word poverty we indis-
tinctly think of money. To
be moneyless and wealth-

less is indeed a tragedy, but
it is not the worst kind.
One may have an empty
purse and a rich personal-
ity, or vice versa.

If a man has no wealth,
but has a chance to earn his
livelihood, his brain may be
filled with hope. For that
matter, the so called
material wealth of this
earth has been built up most
often through the genius
of poor men, who remained
poor, yet made many rich.

I am thinking of the
terrible poverty of our in-
tellectual lives. It causes
me to think of the man who
hid his lord's talent in the
earth. Yes, Jesus said,
"Blessed are the poor in
spirit for theirs is the king-
dom of heaven." He also
gave us example we should
be about our Father's busi-
ness.

The ultimate depths of
poverty are found in bank-
ruptcy of moral character.
One may have money,
friends and knowledge but
he is poor who is not rich to-
ward God. Many are the
fine specimens of human in-
telligence I have known,
men and women, who gave
promise of noble service in
His kingdom, some were
natural leaders too, that are

now clothed in rags, and filth. Sitting with folded hands refusing to go in, and hindering those that would enter in. They seemingly are too lazy to say, "Give us this day our daily bread."

"(Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger," (Prov. 19:15).

We cannot deny that the world is in an awful condition as a result of forgetting God. What is the remedy? Just now men everywhere are suggesting plans to alleviate the suffering of the poor, providing food, clothing, etc. Why not make it a balanced ration? "Man cannot live by bread alone but by every word of God." Let us get our Bibles down, wipe off the dust and turn to Isaiah 55, these 13 verses should give us a hungering and thirsting after righteousness that would cause the rains to fall and the earth to bring forth its fruit, and I will walk among you and be your God, and ye shall be My people, (Lev. 26:12).

The earth is the Lord's and the fullness thereof, David knew God and the

ways of His people, he said, "I have been young and now am old; yet I have not seen the righteous forsaken, nor His seed begging bread." Our condition temporally and spiritually is made up of causes and effects. Many who have been brought down to a mere pittance can trace the cause to "riotous living," spending for that which is not bread, and do nothing about it but murmur. The effect is awful—to think of the children, family ties are broken, it is heartrending. Men and brethren, what shall we do?

Jesus gives us the picture in Luke 15:11-32 of a wealthy boy, how he wasted his substance and come to the place of feeding hogs, a new day dawned; he resolved to better his condition, he said, "I will arise and go to my father, and will say, father I have sinned against heaven and before thee, and am no more worthy to be called thy son." And he arose and come to his father.

Many leaders and statesmen of today are of the opinion that we must return to the primitive religion before we can prosper

materially. “Even from the day of your father ye have gone away from Mine ordinances, and have not kept them; return unto Me and I will return unto you, saith the Lord of hosts,” (Mal. 3:7).

May we so live that we may be ready to go in to the feast where there will be bread for all and to spare.

—Louisa, Va.

“Where there is no vision the people perish; but he that keepeth the law, happy is he.” (Prov. 29:18.)

Blessed are the pure in heart for they shall see God.

SUNDAY SCHOOL
LESSON

- Jan. 1—John 1:1-18
- Jan. 8—John 1:19-34
- Jan. 15—John 1:35-51
- Jan. 22—John 2:1-12
- Jan. 29—John 2:13-25
- Feb. 5—John 3:1-21
- Feb. 12—John 3:22-36
- Feb. 19—John 4:1-26
- Feb. 26—John 4:27-42
- Mar. 5—John 4:43-54
- Mar. 12—John 5:1-16
- Mar. 19—John 5:17-31
- Mar. 26—John 5:32-47

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“Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised.” (Prov. 31:30.)

For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.

BIBLE MONITOR

VOL. XI

January 15, 1933

No. 2

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go unto all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

INCREASED VIGILANCE

With the passing of the years and the fulfillment of prophecies regarding the last days we are reminded of the approaching return of our Lord to the earth. There are many passages in the scriptures warning us about our activities and conduct in preparation for this wonderful revelation, which it appears are not being taken into consideration as they should. For example let us notice the following: "Let us hold fast the profession of our faith without wavering; for He is faithful that promised; and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day ap-

proaching," (Heb. 10:23-25).

In these verses several important matters are given, namely, "Holding fast the faith," "Brotherly consideration," "Assembling for worship," and "exhortation." It is apparent upon analyzing these points that they cover every phase and expression of Christian life and conduct. That these matters are important and necessary in the working out of our soul's salvation surely no one who is earnestly seeking the truth would deny; for we can find passage after passage recorded from Matthew to Revelations advocating and confirming this same kind of doctrine.

The tendency of those professing Christianity from the establishment of the church up to the present time, has been to drift away

from these important things. Because of this, the sacred writings are abounding with numerous warnings intended to provoke us to diligence, watchfulness, care and constructive effort, that we might preserve the true faith in its primitive purity to the end of time so that whenever the Lord should return His people would be prepared and awaiting Him.

The thoughts in the foregoing reference are concluded with the statement, "And so much the more as ye see the day approaching." It is this thought that we wish to notice especially. According to this instruction as the "last days" come upon us and the second coming of our Lord draws near, our diligence and zeal in the working out of our soul's salvation should increase; our care and concern for the purity and peace of Zion should be greater.

We believe there is a reason for this. Interpreting prevailing conditions and the trend of mankind in general in the light of scriptural teachings we must admit that the world is gradually growing worse.

"Evil men and seducers are waxing worse and worse.." Professing Christianity (which should be the light of the world and salt of the earth) is groveling in apostasy and as a result spirituality and mortality are at a low ebb, while carnality and immorality abound with little restraint.

Because of this it seems reasonable that greater efforts would be required to live soberly, righteously and godly amidst such a crooked and perverse generation, as well as maintain the true faith of the gospel in its simplicity and purity. From this we can deduct some logical conclusions.

If it was necessary for Christ's followers to come out from the world and be separate, when the world was not so wicked how much greater the necessity for such action in the present age.

If in the time of the early church they were not to be "conformed to this world," but were to "keep unspotted," what reasonable excuse can any professing Christian give for following the fashions, adopting the customs, practices and fads

that are dictated by the world in our day of wickedness?

If to be a friend of the world made one an "enemy of God" in years gone by, how can Christians in this late day "love the world" and be partakers of its vanities and follies without being at enmity with God?

If it was necessary in the time of our forefathers, when the world was not so immodest in dress, to have an order or specified cut of dress in order to maintain unity and carry out the New Testament teachings on modesty and simplicity of attire; how much more important it is for such a practice, with such immodesty and vulgarity of dress as is prevailing in our day?

If our ancestors in the faith felt it important to keep fiction and all such questionable reading matter from their children when such matter was somewhat censored; how much we should feel the importance of doing likewise when there are hardly any restrictions whatever.

If it was necessary to have system and order in the work in the church in

the past and exercise discipline in order to keep the church pure and in working order, how vital such matters are in our day when the enemy is striving with all his power to stamp out the true faith from off the earth.

If holy women and the mothers of the church in the past felt the need of wearing the scriptural veiling at all times in exercising in her God given sphere in rearing the children and performing her duties as a helpmeet in the home and abroad with prayerful gravity and fear, how much more the sisters of the true church in our day should feel the need of such conduct when professing women in general are so brazenly ignoring the instructions given by her Creator and God.

If our forefathers who were men of God were offended at innovations and departures from the faith in their day and would not tolerate them, we certainly have a just right to do the same in our day; and if we are men of God, will rise up and fight the good fight of faith for the blood bought church of Jesus Christ our redeemer.

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In our day we have too many folks who are not using their influence in the right direction. This is true in our own church. Even though they may be loyal to the rulings of the church themselves, they use their influence in the work of our district and annual conferences, to hinder any action that is aimed to bring about a closer observance of scriptural teachings—some even going so far as to term those working along constructive lines “radicals or extremists.”

Viewing conditions at present in the church and

world in general, according to the scriptures we are certainly justified in earnestly contending for a closer observance of the things that are written in the word of God; so let others term us what they may, let us continue to fight for the purity and peace of Zion “and so much the more, as ye see the day approaching.”

“Be ye also patient; establish your hearts, for the coming of the Lord draweth nigh.” (James 5:8).

THE SERMON ON THE MOUNT

Part I

Edgar F. Schildt

This is the longest and fullest continued discourse that we have upon record. It is a practical discourse, delivered by the Lord Jesus, the Prince of Preachers, yea, He is the eternal wisdom that lay in the bosom of the Father before all worlds, and perfectly knew His will (John 1:18).

Truly this sermon is applicable to us as Dunkard

Brethren members in this age in which we are living, and I must wonder sometimes if we really dig down to the root of this great sermon and get the lessons that our Lord Jesus meant to teach us, as well as His deciples in that day.

He sat and taught (no doubt that the scriptures might be fulfilled, Mal. 3:3, where it says, "He shall sit as a refiner," to purge away the dross) and surely He will purge away the dross in our lives through His word, if rightly applied to our very walk and conduct in our every day life.

In this great sermon we have eighteen distinct lessons enforced or urged in the several sections. The first lesson (or Part I as is stated in the onstart) is the Beatitudes, which were calculated to rectify the mistaken notions of the Jews respecting Messah's kingdom, (Matt. 5:1-12). Christ begins His discourse with blessings for He came into the world to bless us (Acts 3:26). The Old Testament ended with a curse (Mal. 4:6), and the gospel begins with a blessing; for hereunto are we called, that we should in-

herit the blessing. Each of the blessings Christ here pronounces has a double intention: First, to show who they are that are to be accounted truly happy. Second, what that is wherein true happiness consists. Blessedness is the thing which folks pretend to pursue; but most mistake the end and form a wrong notion of happiness, and then no wonder they miss the way.

The general opinion is, blessed are they that are rich, and great, and honorable in the world; that spend their days in mirth, and their years in pleasure; who carry all before them with a high hand, and have every sheaf bowing to their sheaf.

Now the Lord Jesus comes to correct this fundamental error. Blessed are the poor in spirit. To be poor in spirit is to sit loose to all worldly wealth, and not set our hearts upon it, but be contented with what we have. Job was poor in spirit, when he blessed God in taking away as well as giving. It is to be humble and lowly in our own eyes; to be as little children in our opinion of ourselves..

Laodicea was poor in spirituals, wretchedly and miserably poor, and yet rich in spirit, so well increased with goods as to have need of nothing, (Rev. 3:17).

On the other hand, Paul was rich in spirituals, excelling most in gifts and graces, and yet poor in spirit, the least of the apostles, less than the least of all saints and nothing in his own account. This poverty in spirit is put first among the Christian graces, because selfdenial is the first lesson we must learn. The foundation of all other graces is laid in humility. Then theirs is the kingdom of heaven.

Again, blessed are they that mourn. Folks are apt to think, blessed are the merry, but Christ who was Himself a great mourner says, blessed are the mourners. There is a sinful mourning, which is an enemy to blessedness—the sorrow of the world. There is a penitential mourning for our own sins, this is Godly sorrow; sorrow for sin, with an eye to Christ, (Zech. 12:10). Those are God's mourners, who live a life of repentance and who, out of regard to God's

honor, mourn for the sins of others and for their abominations (Ezek. 9:4). There is a sympathizing mourning for the afflictions of others the mourning of those who weep with them that weep, and are sorrowful for the solemn assemblies, and for the desolations of Zion. (Zeph. 3:18, Ps. 137:1.) And those who weep over lost souls as Christ wept over Jerusalem. Now these gracious mourners are blessed because they are like the Lord Jesus, who was a man of sorrow, of whom we never read that he laughed, but often that he wept. They shall be comforted, perhaps not immediately, but heaven will be heaven indeed to those who go mourning thither; it will be a harvest of joy, the return of a seedtime of tears, (Ps. 126:5-6); a mountain of joy, to which our way lies through a vale of tears, (Isa. 66:10).

Blessed are the meek. The meek are those who submit themselves to God, to His word and to His rod, and follow His directions and comply with His designs, and are gentle toward all men (Tit. 3:2); those who can be cool when

others are hot and in their patience keep possession of their own souls. These meek ones are blessed, and shall inherit the earth. Not that they shall always have much of this earth or of its vain possessions, but they shall have enough and they will be satisfied with what God gives them, for He has promised to supply such with their temporal and spiritual needs, (Ps. 37:25-26, Ps. 27:5).

Those who hunger and thirst after righteousness are blessed. Righteousness is here put for all spiritual blessings. They are purchased for us by the righteousness of Christ. We should hunger and thirst to have Christ made of God to us righteousness, and us to be made the righteousness of God through Christ, and to have our whole being renewed in righteousness, so as to become a new creature, and bear the image of God, and to have an interest in Christ and His promises, and if we really and truly hunger and thirst after this righteousness, the promise is we shall be filled, and therefore surely blessed.

The merciful are blessed. The merciful are not taken

to be the wisest, nor are likely to be the richest. Those are merciful who are piously and charitably inclined to pity, help, and succor persons in misery. We must not only bear our own afflictions patiently, but we must, by Christian sympathy, partake of the afflictions of our brethren; pity must be shown (Job 6:14), and bowels of mercy put on (Col. 3:12). We must have compassion on the souls of others, and help them—on those who are in want, and supply them, which if we refuse to do, what ever we pretend, we shut up the bowels of our compassion, (James 2:15-16, I John 3:17).

Draw out thy soul by dealing thy bread to the hungry, (Isa. 58:7-10). And these merciful shall obtain mercy, mercy with men, and especially mercy with God. For with the merciful He will show Himself merciful, (Psa. 18:25). Whereas they shall have judgment without mercy who have shown no mercy.

The pure in heart are blessed, for they shall see God. This is the most comprehensive of all the beatitudes—here holiness and

happiness are fully described and put together. True religion consists in heart purity, the washing of that from wickedness, (Jer. 4:14). We must lift up to God, not only clean hands, but a pure heart, Ps. 24:4-5, I Tim. 1:5). The heart must be kept pure from fleshly lusts, unchaste thoughts and desires, worldly lusts, covetousness, and all filthiness of flesh and spirit, all that which comes out of the heart and defiles a man, must be purified by faith, and preserved a chaste virgin to Christ. Then such shall see God, see Him face to face; see Him and be like Him, and be satisfied with that likeness, Ps. 17:15).

None but the pure are capable of seeing God, nor shall any unclean thing enter into the New Jerusalem.

Blessed are the peacemakers. This wisdom that is from above is first pure, then peaceable. Christ was the Prince of Peace, yet He says He came not to send peace (Matt. 10:34). No not peace with sin, we dare not make friends with sin for the sake of peace, else we should forfeit our peace

with God. We must be peaceable with all men so long as it does not conflict with our peace with God. We must have a hearty affection, desire and delight for peace (Ps 120:7, Rom. 14:19). Then we shall be called the children of God, heirs of God and joint-heirs with Christ to that inheritance an corruptible, undefiled, and that fadeth not away reserved in heaven for us. And if we have these Christian graces rooted and grounded in our very lives, there will be no question about us standing the persecutions, and sufferings, and trials, and the evil things that are prescribed for us to endure, and we will rejoice because of the fact that our reward is great in heaven, knowing also that there is no evil so black and horrid, that has not at one time or another been said falsely of Christ in the days of yore.

—Taneytown, Md.

CONDITIONS OF DISCIPLESHIP

Nancy D. Underhill

“And when He had called the people unto Him, with

His disciples also, He said unto them, whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." (Mark 8:34). Jesus was talking to a large audience, consisting of His disciples, and others who were seeking Him or contemplating the acceptance of Christ's terms of salvation. He wanted all men to be saved, but they could not be saved with their sins. So He was teaching them what the terms of salvation were. He laid down the same terms for all. "Whosoever," includes every man, woman and child in the world.

There is no distinction of race, sex or country. We can not have our own way, please our own selves, hoard up riches and spend our time in worldly pleasures, and be a disciple of Christ. "Whosoever doth not bear His cross and come after Me, cannot be my disciple," (Luke 14:27.)

The cross indicates crucifixion, which means death. Christ bore His cross, and died upon it. If we would follow Him, we must crucify self. Put self interests down, crush them, bury them (we are buried with

Christ in baptism, figuratively) that we may live unto and for Christ. We must yield (give up) the carnal, worldly, selfish existence, in order that we may obtain the spiritual life, which is joy and peace everlasting. In other words, yield our wills entirely to Christ, even as Christ did, saying to the Heavenly Father, "Not as I will, but as Thou wilt," (Matt. 26:39). Not My will, but Thine be done," (Luke 22:42).

But some may say, we can not crucify ourselves, that would be suicide, which we know is wrong. Jesus used the term "cross" in a figurative sense, and tells how we are to accomplish the implied crucifixion. Luke 9:23, And He said to them all, "If any will come after Me, let him deny himself, and take up his cross daily, and follow Me." So we see it is in the practice of self denial, not occasionally but every day, that we crucify self—put ego down.

Self indulgence is not Christianity. The worst of sinners practice self-indulgence. That is easy, but to deny ourselves things

that we would like to have is not so easy. We want so many things and some of them we do not need. Perhaps we have a shabby, old-fashioned car. We want a new, up-to-date car. It would cost a goodly sum, but perhaps we could manage it. There are thousands of poor hungry children in the world. Jesus loves them—shall we let them starve?

We love social indulgence which requires good clothes, and expenditures in various ways. There are many precious souls who have not heard the gospel. "How shall they hear without a preacher, and how shall they preach except they be sent?" And the evangelist can not go without his expenses being met in some way. Jesus died for those poor benighted souls. Perhaps we are longing for a radio. Some of our neighbors have one and we think it would be so nice to have one too. O, yes, it would cost something, but—well, are we going to continually practice self-indulgence, and let the hungry perish, or shall we practice self-denial, and use the pounds or talent entrusted to our

care, in the Lord's service?

Do those dollars really belong to us, or are they His, left in our care to be used wisely for the good and salvation of other precious souls whom He loves?

There are many other ways also, in which we may and should practice self-denial. We can not serve two masters. If Christ is our Lord, let us serve Him.

LOVE

D. W. Hostetler

What is love? It is a strong feeling of affection, centered or placed in a special thing and manifests a strong attachment to the thing that is loved. It also embraces the idea of a strong devotion to the one loved.

Love is the basis of union; without love union is entirely out of the question.

Love is the basis of agreement. "How can two walk together except that they be agreed?" the Savior asked, and it a question we may well consider.

Love is the state of feeling kindly toward others and of desiring the welfare

of all, as in love and charity for all men.

Love embraces the thought of fondness, tenderness, friendship, liking, and affection. It might be well for us to have a bigger vision of all these virtues.

What about the divine love of God? It is said in I John 4 that God is love and he that dwelleth in love dwelleth in God and God dwelleth in him.

Love is one of God's attributes and we must understand this attribute to be unlimited.

Jesus Christ is the expression of God's love to us, "For God so loved the world that He gave His only begotten son."

In this gift is discovered, first, God's kindness. In Eph. 2 we find that in this gift He "might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus."

God's kindness through Christ is good will, a disposition which delights in contributing to the happiness toward us. All this is exercised cheerfully, in supplying our needs.

In this gift is found an expression of God's mercy,

which is the act of God extending His favors to mankind, that the sinner might be saved by the washing of regeneration and the renewing of the Holy Ghost.

In this gift of God in Christ Jesus is found the long suffering of God. In (I Tim. 1) we find that Christ was manifest "that He might shew forth the long suffering of God as a pattern to them that should believe," thus exercising patience.

We find also in this gift in Christ the compassion of God. Jesus one time was moved with compassion toward the multitude, for they were scattered as sheep having no shepherd. It was sympathy toward those who had been affected by and through sin.

In this gift in Christ we find an expression of God's pity, moved by the distress of man through sin. As David one time said, "Like as a father pitieth his children so the Lord pitieth them that fear Him." So we see that the attribute of love as God possesses is wonderful, unlimited; and God does not only possess this attribute, but God is love, and he that has love

has God.

Now is man capable of exercising in the love of God? "We love Him because He first loved us."

Man is a triune being: the soul, spirit, and body. And man is four-fold in his capacity. In Luke 10:27 we have a text direct to the point. When the young lawyer asked what he should do to be saved, Jesus asked him, "How readest thou, what is written in the law?" and the lawyer said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind; and thy neighbor as thyself." This text teaches that our supreme affection must be fixed on God.

What do the scriptures mean when they speak of the heart in Matthew 6, in that sermon on the mount? Jesus said, "Lay not up treasures upon earth where moth and rust corrupt and where thieves break through and steal." He tells us further that we should lay up treasures in heaven, where "moth nor rust do not corrupt, neither do thieves break through nor steal, for where your

treasure is there will your heart be also."

Paul would say, "Set your affection on things above, not on things on the earth," so when the scripture speaks of the heart it has reference to our affection; therefore we should love God with all our affection.

Let us analyze this love:

1. "All thy soul." The soul is an infinite substantial entity, and is as enduring as God; therefore it is capable of loving God supremely, so all the powers of the soul are brought into operation toward God.

2. "All thy mind." In order to be able to love God with the mind, Paul would say, "Let this mind be in you which was also in Christ." In order to have this mind, we must get rid of the carnal mind. The mind is made up of different units of faculties. There is the social, the selfish, the aspiring, the moral, the mechanical, the preception, and reason. There is the religious. So if the social faculty comes to the surface and all the other units are supporting the social, the individual has developed a social character. He meets everyone, shakes hands

freely, and he is what folks call now days a good mixer. The same thing is true of selfish phase; in this phase, self is brought to the surface and becomes the center of life, and all other faculties are brought to support and sustain this selfish trait.

Suppose the religious phase is brought to the surface and becomes the center of life and all the other attributes become sanctified and support and sustain the religious. It follows that the entire mind is fixed on one thing and that is to love God "with all thy mind."

3. "All thy strength." What else is this but the activities of life? It is an index of the love of God in the heart. It is an external manifestation that the love of God is in the heart. For this reason John says, "And this is love, that we walk after His commandments. This is the commandment, that, as ye have heard from the beginning, ye should walk in it." Again Jesus says, "If ye love me, keep my commandments. He that loveth not knoweth not God, for God is love." So in all these capacities, we are to love

God, and if we thus love God, I am thinking we will not have any time to love the world, and the things of the world.

"And by this shall all men know we are his disciples if we have love for one another." John raised the question of how we can love God whom we have not seen. He says that if a man would say that he loves God and hates his brother, he is a liar.

We are told to love our enemies, bless those that curse us, pray for those that persecute us and love those that accuse us falsely. These acts, when we become capable of performing them, are truly love at work.

—No. Manchester, Ind.

POSTURE IN PRAYER

Geo. Studebaker

As the standing posture is almost universally practiced in most churches, I thought I would like to give a few scripture references that might be helpful to us in following the New Testament teaching in regard to the above subject.

Let us examine the record and see just what Christ

and his apostles practiced in regard to this subject. First we find (Luke 22:41) the Master just before His crucifixion kneeled down in prayer. Next we go to (Acts 7:60) where Stephen kneeled in prayer for his enemies.

Next we go to (Acts 9:40) where Peter kneeled in prayer. Next we see in (Acts 20:36 and 21:5) here we have Paul kneeling in prayer. Then again (Eph. 3:14) we find where Paul says, "I bow my knees unto the Father of our Lord Jesus Christ."

We might give many more references in regard to the above subject, but we think enough has been given to convince any honest candid mind as to the proper posture in prayer.

But someone says, have we nothing in regard to the standing posture in prayer?

Yes, read (Matt. 6:5) let Christ tell it in His own words.

But would it do for our minister with that fine suit on to bow in prayer? How about our Lord and Savior Jesus Christ bowing on the ground, also Paul, Peter, Stephen and a host of

others, were they afraid of soiling their clothing?

Remember, bowing is an act of reverence.

—Langley Prairie, B. C.

DESCRIPTION OF JESUS

J. A. Couer

The following epistle was taken by Napoleon from the public records of Rome, when he deprived the city of so many valuable manuscripts. It was written at the time and on the spot where Jesus commenced his ministry, by Publius Fer-tullus, the governor of Judea, in the senate of Rome—Caesar Emperor.

It was the custom in those days for the governor to write home any event of importance which transpired while he held office. It reads as follows:

"Conscript Fathers: There appeared in these our days, a man named Jesus Christ, who is yet living among us, and of the Gentiles is accepted as a prophet of great truth; but His own disciples call Him the Son of God. He has raised the dead, cured all manner of disease. He is a man of stature somewhat

tall and comely, with a very ruddy countenance, such as the beholder may both love and fear. His hair is of the color of filbert when fully ripe, plain to his ears, thence downward it is more orient of color, curling and waving about his shoulders; in the middle of his head is a seam or partition of long hair after the manner of the Nazarites. His forehead is plain and delicate; his face without spot or wrinkle, beautiful with a comely red; his nose and mouth are exactly formed, his beard is the color of his hair, and thick, not of any great length, but forked. In reproving He is terrible; in admonishing, courteous; in speaking very modest and wise; in proportion of body, well shaped. None have seen him laugh, but many have seen him weep. A man for his surpassing beauty excelling the children of men."

Brethren should we not pattern after the Savior and conform to His image?

We say conform to His image, for these are ideals held forth in God's word. What excuse then have we for not letting our beards grow? Why not try to

imitate Him? Yea, why not conform to His image?

S. K. Gospel Visitor.

1858, Vol. VIII, No. 1.

Well do I remember when but a child this description of Jesus told to us by our father, Joseph I. Couer, and the impression it made on our minds. I wish the Vindicator committee would publish this again that other children might get the inspiration of the appearance of our beloved Lord which this is claimed to be a correct account. Oh, that we might learn to love Him as one that is altogether lovely, and how his love was manifest by his vicarious sacrifice for us all.

—Vindicator.

THE LAW

Article 1

J. H. Beer

The foundation of the Sabitariain error is the idea that the law in all its strictness of the old letter is binding on Christians. The term the law, when used with the definite article thee, and without qualifying words refers in nine cases out of ten to the

Mosaic law as Pentateuch, (Smith's Bible Dictionary) Adventists use the term law for the ten commandments only and refer to Matt. 5:17, Psa. 19:7, Rom. 7:22. I affirm the law includes the whole system of law, a few examples of the term law, (I Cor. 14:34). Women are commanded, . . . Gen. 3:16, is the law. Rom. 7:7, I had not known lust except the law, so Exe. 20:17 is the law. Master which is the great commandment in the law? Matt. 22:36, so Deuteronomy is the law, Deut. 6:5. Thou shalt love thy neighbor as thy self, Matt. 22:39. So Leviticus is the law, Lev. 19:18. The priests in the temple profane the law, Matt. 5:12. So Numbers is the law, Num. 28:9. These embraces all the five books of Moses, as the law. Where the law is spoken of it refers indiscriminately to each and all of the books of Moses as the law. Any verse in any of these books is quoted as the law because it is a part of the law, the law embraces all parts of the law moral, civil, or ceremonial, (Luke 2:22-24.)

The parents brought in the child to do sacrifice, (I Tim. 1:9). The law is not

made for a righteous man, (moral); Acts, 23:3, Commandest thou me to be smitten contrary to the law, (civil.) Acts 5:34, Gamaliel a doctor of the law. What law? The whole Jewish law in all its parts. There is no such thing as two separate laws given to the Jews. Adventists have invented the theory of two laws given at Sinai, one moral and the other ceremonial, and use these terms as though the Bible were full of them. If there were two distinct laws given to Israel it is strange there is no record of it. If one was abolished and the other was not, strange that Paul did not make a distinction when he had so much to say about the law, why did he not say we establish the moral law, or the ceremonial was our school master.

Neither Christ or the apostles ever distinguished between the moral and ceremonial law when they spake of its establishment or abolition. Adventists claim the ceremonial law was committed to Moses, privately and was written with a pen (Deut. 31:9) and was put into the side of the Ark and was wholly cere-

monial, (Deut. 31:26). They say every thing not found in the Decalogue was ceremonial, and was written by Moses in the book of the law and placed inside of the Ark. The decalogue contains the whole moral law was written by God Himself and was in the Ark.

What did the book of the law of Moses contain, II Kings 14:6 says it is written in the book of law of Moses, and quotes Deut. 24:16. II Chron. 35:12 says it is written in the book of Moses, and refers to Lev. 3:3. Ezra 6:18 says it is written in the book of Moses and refers to Num. 3:6. Josh. 8:31 quotes Exe. 20:25 as that which is written in the book of the law. I Cor. 14:34 refers to Genesis 3:16 as the law it includes the whole five books of Moses. The law embraces the whole law Gal. 5:3 of course some precepts refer to moral duties, others to civil, and others to ceremonies, but are only parts of the same law, called as a whole the law.

The following passages overthrow the two law theory, Matt. 22:36, which is the great commandment,

these two great commandments were in the law, but neither of them is found in the Decalogue, both were given by God to Moses privately and he wrote them with a pen in the book of the law.

Denton, Md.

HEAVEN OR HELL WHICH?

D. M. Click

One or the other of these places is sure to be the destiny of man. We are all placed in this world as free moral agents to choose for ourselves as to where we will spend the future. So many try to believe that there is no hell or place of punishment for the ungodly, but that God is so kind and merciful that He will not torment His creature man, whom he has made after his own image and placed in this life. Many ministers of the gospel publicly try to explain that while in this life we receive our punishment or that it will be a spiritual hell.

My dear reader turn to Luke 16 and read from the 19th verse to the end of the chapter and see for yourself

if the rich man's hell was not something real, and it will be real for all who today are unwilling to heed the plain teachings of Jesus our Lord. Christ Himself said, "It is better to enter into life maimed, than have two hands to go into hell, into the fire that never shall be quenched. Where the worm dieth not and the fire is not quenched," (Mark 9:43-44).

Now let us turn to the other side of our subject, that which will give us pleasure and joy and everlasting delight at God's right hand. Heaven, the home which God has prepared for all his faithful children of all the ages.

"Blessed are they that do His commandments that they may have right to the tree of life, and may enter in through the gates into the city," (Rev. 22:14). That heavenly home will be a most glorious abode for all the faithful in Christ Jesus. There we will be free from all the evil attractions of Satan and his agents; there to see God our Father face to face and to associate with Jesus our elder brother, the great Savior of mankind. There through all the ages

of eternity to enjoy the good people of all the ages, to walk the golden streets of the New Jerusalem and to sing the songs of Moses and the Lamb forever and forever.

Dear brethren and sisters let us all work and pray more earnestly that we may all be ready when the Lord shall come in the clouds of heaven to gather His faithful ones and take them all home to that heaven of eternal rest.

—Grand Junction, Colo.

A BOOK FOR THE HARD TIMES

Dr. Robert E. Speer says concerning the Bible:

"When the days are dark men need its light.

"When times are hard, men need its comfort.

"When the outlook is discouraging men need its confidence.

"When despair is abroad, men need its word of hope.

"There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these today.

"The Bible is not a book of political maxims or of economic theories. It is not a book of maxims or of theories at all. It is a book of living principles. Its spirit is the spirit of brotherliness and good will. It is a summons to helpfulness, 'Bear ye one another's burdens.' It is a summons also to self-respecting independence, 'Let every man bear his own burden.' It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack, but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the poverty and suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

"Christ is the only hope of individuals and of society and the Bible is the only book which tells His story. It alone preserves His words, which are spirit and life. It alone records His

deeds by which He saved the world and would save it now if we would obey Him.

"The best thing men can do is to spread the Bible and to get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice, or wrong, or war."

—Selected.

* * * * *

* YOUNG PEOPLES *
* SPACE *
* * * * *

* UNANSWERED PRAYER *

Paul B. Myers

The most important thing to be considered on this subject is the cause. By knowing the causes we are better able to avoid them. I believe all the causes can be traced to a lack of sufficient faith, (James 1:6-7), "But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord," and (Mark 11:24), "What things soever ye desire, when ye pray, believe that ye receive

them, and ye shall have them."

We read in John 15:7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." This does not mean that just anything at all may be had by asking, but anything which is consistent with God's will to grant. (James 4:3), "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." But a true Christian would not ask amiss, as in this verse, therefore he could ask what he would, and it would be done unto him, because he would ask only for that which is necessary to have and is consistent with God's will to grant. Could a person ask God for something which he himself believes is not best for him to have, and yet have faith enough to receive it? No, because in believing it not best for himself, he feels guilty and doubts.

God does not answer the prayers of those who have faith and not works. As long as a person does not have works, he does not have sufficient faith, because faith without works

is dead. Works are the life of faith. How much less would He hear those who have neither faith nor works? "Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth His will, him He heareth," (John 9:31).

There are still others whose prayers are not answered. Remember Christ's parable in Luke 18:10-14 concerning the Pharisee and Publican, and how each prayed in the temple. Christ says in the 14th verse that "this man (the publican) went down to his house justified rather than the other (the Pharisee)." Because the Pharisee was self-righteous and proud, his prayer was not acceptable to God.

In Mark 7:6-7 Christ reproves the Pharisees for their doublemindedness and hypocrisy, "This people honoreth Me with their lips, but their heart is far from Me. Howbeit in vain do they worship Me, teaching for their doctrines the commandments of men." They worshipped in vain because they were not in earnest. "The effectual fervent prayer of a righteous man

availeth much," (James 5:16).

Probably many people carelessly and thoughtlessly blame God for not granting them something they have asked for. Should they? A more to be desired result would be for the person failing to receive that for which he prayed; to blame himself, to consider the causes for which his prayer might not have been answered, and to seek to remove them.

—R. 7, Peru, Ind.

OBITUARY

Mary Jane Priser Nee Loucks, daughter of Ezra and Sarah Loucks, was born January 5th, 1891 near Wakarusa, Ind., died at the Goshen hospital at 1 o'clock December 15, 1932 of typhoid fever and complications, aged 41 years, 11 months and 10 days.

She was united in marriage to J. W. Priser March 2, 1907. To this union was born two daughters, Mrs. Harold Johnson of Goshen, Ind., and Esther Marie at home.

Besides her family she leaves one grandchild, her aged father, two brothers, John M. and Alvin M. Loucks, both of Toledo, Ohio, also two sisters, Mrs. John Wallace West of Goshen, Ind., and Mrs. Mahlon Weaver of Wakarusa, Ind., and a large circle of friends and relatives. Her mother, one brother and one sister preceded her in death.

Mary united with the Church of The Brethren when about 12 years

old. Six years ago she renewed her covenant when she united with the Dunkard Brethren church of which she was a consistent faithful member until her death, desiring to do all she knew. She called for the Elders of the church and was anointed. She was greatly concerned about the welfare of the church and strove to live to the teachings of her Lord.

She was a devoted wife and a loving mother and was very much interested in her home and family, always considered them first and herself last, ready and willing to make any sacrifice in order to make them happy. She will be greatly missed in the home and also the church which has lost a very good member.

The funeral service was held in the West Goshen Church of the Brethren with eight hundred or more people present at the services.

The services were conducted by the writer, assisted by Bro. A. J. Yontz of Topeka, Ind. Text Rev. 14:13. Subject, The Blessings of Those who Die in the Lord. Burial in the West Goshen cemetery, near the church.

—J. P. Robbins.

OBITUARY

Ada Francis Root was born March 27, 1889 in Johnson county, Missouri, and departed this life December 9, 1932 at Waterford, Calif., aged 43 years, 8 months, and 13 days. She was the daughter of John A. and Elizabeth Byerly. Her father preceded her in death ten years ago.

She united with the Church of The Brethren in 1901 and in 1927

affiliating with the Dunkard Brethren at Elk City, Okla.

On November 29, 1911, she was united in marriage to John J. Root. To this union were born 6 daughters, and 3 sons, Lola, Mrs. Mina Andrews, Elizabeth, Allen, Ruby, Mildred, Eldon, Adaline, and Emmert, all of whom will miss her motherly care and tender affection.

She also leaves to mourn her departure, her mother, one brother, S. S. Byerly and two sisters, Mrs. Leola Wolf and Marietta Byerly, all of Oklahoma; also a host of friends and relatives.

Words can hardly be found to express the Christian fortitude and grace that her life exemplified.

Since coming to California in the fall of 1928 her health seemed to break and gradually grew worse. A few days before the Lord came for her, she called for the anointing service which seemed to rest her in body and soul, but the Lord said it was enough and called her home to Him where the cares and sorrows of this world are past.

Sister Ada will always be remembered for her simplicity of life, and faith in her Savior. She was certainly a loving example of Christian patience, never complaining, and always ready to give a kind word and motherly advice to her children, and to all who came in contact with her. A devoted wife and mother—her place in the home will be sadly missed.

Mother dear you've gone to rest,
We know you're safe on Jesus breast
But gave you up at the angel's call,
Your life was a blessing to us all.

Your life of service so loving, so kind

Leaves a pleasant memory linger in
our mind;

As Jesus said she hath done what
she could,

Might well be spoken of our mother
good.

Dear mother always felt the best
When doing service for the rest,
Her deeds will be rewarded well,
In that home above where saints
shall dwell.

Funeral and burial at Modesto,
conducted by Elder S. S. Garst and
Victor O. Whitmer.

A. B. Van Dyke,
Waterford, Calif.

WAUSEON, OHIO

On November 19th we held our fourth quarterly council with our Elder, Bro. D. P. Koch in charge. Meeting opened with song and prayer as usual and with the reading of scripture lesson by our Elder, reminding us of our duties and giving us encouragement to press on; for the crown is only to them that overcome at the end of the race.

There was not much to come before the council. The visiting brethren had made the visit and gave a favorable report and as it was time for election of officers for 1933 the following were chosen: Bro. Ben Morningstar, secretary-treasurer; Bro. Pearl Pike, trustee; Sister Mabel Pike, chorister; Bro. D. W. Hostetler, elder; Sunday School superintendent Bro. P. Pike; Sunday School secretary, Sister Orpha Beck; and choristers, Sister Allie Eby and Sister M. Pike.

All of the business was disposed of in a Christian spirit. It was

voted unanimous that we have a love feast in the future, the date has not been decided on.

As we have not had a resident minister since Bro. Moss moved away we have had to depend on adjoining churches for our preaching. Our preaching has not been as regular as it should be, but we still have a faithful few with very near every member present every Sunday in Sunday School which is kept evergreen—average attendance 23.

We need a minister to locate with us that the work may be built up at this place. It seems when a congregation is weak and only a few, it does not look encouraging for others to come and worship, but it surely would encourage us, for we realize our weakness and our responsibility and so we are pleading for an interest in the prayers of all those that know the worth of prayer that your prayers with ours may be for love, peace and unity in the church that will say to the world, this is the way, walk ye in it.

We will surely welcome any of the brethren coming this way.

Ben Morningstar, Clerk.

PLEVNA CHURCH

We met in quarterly council December 10th, with our Elder J. P. Robbins presiding.

After reading Psalms 139 he gave us such a good kind admonition we were all willing to meekly bow to God's will for the day and may we always remember His instructions and feel the same in spirit.

Three letters were granted. All church and Sunday School officers

were elected for the next year. Bro. Robbins was re-elected Elder.

Since our last report we were all made to rejoice because one young brother returned to the fold in true repentance. Our prayer is that the others will soon follow his example.

—Olive Deardorff,
Greentown, Ind.

REPORT OF COUNCIL

The members of the Bryan Dunkard Brethren church held the regular council on Saturday December 3rd at 1 o'clock with our Elder, Bro. Arthur Miller being present.

Bro. Miller opened the meeting by reading the first 17 verses of the third chapter of Colossians. All business was transacted in a pleasant manner.

Bro. Miller was with us on Sunday and delivered us a message for which we were all very grateful.

We ask an interest in the prayers of God's people that we may all remain faithful.

—Velma Sponseller,
Sherwood, Ohio.

DALLAS CENTER, IOWA

The Dallas Center congregation met for council meeting December 8, 1932. A few of the members were not present. We sang for the opening song No. 237 in the Hymnal. Our Elder E. D. Fiscel had charge of the meeting. He read the third chapter of I Cor.

Bro. E. D. Fiscel was elected Elder for another year. Other officers were elected to carry on the work for another year.

All of the Sunday School officers were elected except the teachers and assistants, they will be elected later.

We have been having our regular services twice on Sunday and prayer meeting Thursday nights. Remember us as a little band that we will stand true and faithful to our Heavenly Father. May the blessing of God rest upon each one that is striving to do his will.

—Orville Royer, Cor.

PLAIN VIEW

The Plain View congregation met in quarterly council December 3rd. Our Elder not being present Bro. Harry Bowser presided. This being the council to elect our officers for the coming year was about all the business that came before the meeting.

By consent of the members we retained our Elder, Bro. Lawrence Kreider for another year. Elected for treasurer Bro. Bowser; clerk, Bro. Joe Brower; Sunday School superintendent Bro. Floyd Surber; assistant superintendent, Bro. Forest Diehl. Sister Loretta Brower was chosen correspondent and Monitor agent.

—New Lebanon, Ohio.

Any individual or any institution that could take the Bible to every home in this country, would do more for the country than all the armies from the beginning of our history to the present time.

—Chief Justice Brerver.

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SUNDAY SCHOOL LESSON

- Jan. 1—John 1:1-18
Jan. 8—John 1:19-34
Jan. 15—John 1:35-51
Jan. 22—John 2:1-12
Jan. 29—John 2:13-25
Feb. 5—John 3:1-21
Feb. 12—John 3:22-36
Feb. 19—John 4:1-26
Feb. 26—John 4:27-42
Mar. 5—John 4:43-54
Mar. 12—John 5:1-16
Mar. 19—John 5:17-31
Mar. 26—John 5:32-47

BIBLE MONITOR

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No. 3

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OUR BATTLE CRY

In this struggle in which we are engaging in order to maintain and exemplify the true faith of the gospel in our day, nothing should be overlooked or left undone that would tend to give us greater assurance of our effort resulting in success.

Often in great conflicts between two armies when the outcome seems very uncertain a few expressive words uttered in unison and in great earnestness by one side will strike fear and dismay into the hearts of the enemy and bring a remarkable victory to the other. So we have need of a "battle cry."

We have in the scriptures (Judges 6 and 7) an illustration along this line which might be helpful to us at this time. To be brief, we shall mention just a few im-

portant points. Here we have God's chosen people, who had turned aside to idolatrous worship beset by an enemy, in multitude without number, that threatened to destroy them completely. It appears the great men of Israel with all their forces were a sad failure in contending with this enemy. Israel cried unto God, their prayer was heard and plans for deliverance were forthcoming. Gideon, of an undistinguished family, a man of valor, who considered himself least of his father's house, was called to be the leader—a God called leader. He rises up and destroys Baal's altar (the sin of his own city). The Spirit of the Lord came upon him and he sent out a call to rise up against the enemy. Volunteers came in too great a number for God to prove his

power, so after two tests only three hundred men were qualified to serve in battle.

Gideon instructed his men how to operate in battle and gave them their "battle cry" (The sword of the Lord and Gideon). They proceeded to the camp of the enemy where each soldier took his place and shouted the battle cry. The enemy was startled and confused and fled in terror, fighting amongst themselves. An utter defeat for the enemy and a glorious victory for Gideon and his men, evidently without lifting a sword. Through all of this can be seen the hand of the Lord working. Their battle cry reveals the secret of their success and reason for the victory.

The fact that they operated in union goes to show they were submissive and obedient to their leader. "The sword of the Lord" indicating their faith in God and his power and ability to destroy the enemy. "And of Gideon" showing their respect for and faith in their God called leader.

Gideon, though a man of valor, was simply a meek, submissive and obedient in-

strument in the hands of God. These factors couched in a battle cry, backed by a few faithful, worked wonders when all the host of Israel in battle was a failure.

To me this is a typical example of how "God works in a mysterious way His wonders to perform."

Just a little application of this to our work.

The church (God's chosen people) has of late years turned aside to idolatrous worship. The enemy (modernists) came upon it in such great numbers that many feared the true faith would be stamped out. We cried unto the Lord, He heard our prayer and brought about a means of deliverance. The great and talented leaders with their forces were simply a prey to the enemy. A few men of valor in the church heard the call of God and set about to obey (launching the Monitor). They first tore down the "Altar of Baal" (put away the modern innovations and departures from the faith). The Spirit of the Lord came upon them and they sent out the call to rise up and battle the enemy (organ-

ized the Dunkard Brethren church) a hearty response was heard and the army assembled for battle. It appears the number was too large for God to prove His power, so there has been a testing time. The doubting, fearful and disloyal have been sifted out and the number to attack the enemy is small. Our leader (conference) has given us our instructions and our battle cry should be "The sword of the Lord, and of the Dunkard Brethren church." This is expressive of the forces at work in this struggle. The power of God alone can give us victory over the enemy.

From the beginning of our movement we believe the hand of the Lord has been working and victory is ours if we but proceed as did Gideon and his men.

The enemy and their exalted leaders with all their education, culture and intellectual powers cannot withstand the power of God, but will take to flight in confusion when confronted with the sword of the Lord in the hands of a few men of valor who are instruments in the hands of God. So in this Spirit and in this

Power let us go forth to meet the enemy, mindful of the fact that we must be unitedly obedient to the instructions of our leader (conference) in every detail. Each one must take his place in the ranks for battle and at the command bravely shout the battle cry. Although we are few in number and the enemy a multitude without number, if we are men of valor and have implicit faith in the power of God to put to flight the enemy, our success is assured.

It is high time that we awake to the possibilities that lie before us. If we are but faithful and meekly yield ourselves into the hands of the Lord, it may be that God will preserve the "faith once for all delivered to the saints," in these last days through the instrumentality of the Dunkard Brethren church. A victory and a glorious experience may be ours for the taking. Let us go forth to battle in the name of the Lord and in His power.

Let your light so shine that your good works may be the means of glorifying God.

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FAITH—WHAT IT IS AND WHAT IT DOES

J. F. Britton

In a cold stiff way, faith is defined as the belief of testimony, or confidence placed in testimony. It is understood therefore that in the New Testament, the terms "faith," "belief" and "believing" refer to the same thing, or in other words, faith means belief, and belief means faith.

Paul would define faith as being "the substance of things hoped for; the

evidence of things not seen," (Heb. 11:1). This is philosophy, and as good a definition as could be given, but it is not so easily understood.

We view the subject from another angle: Faith is an undefinable quality of the mind and soul, one that prompts action and causes people to do things.

Faith is something that comes to a person. Paul says (in Rom. 10:17) it comes by hearing the Word of God. It is a product—produced by the Word.

We are told men believe with the heart, then since "believe" means "have faith in," a man has faith through the heart. Faith, therefore is the product of the Word of God in the heart. The word enters the heart by hearing and reading.

The Lord opened Lydia's heart and "she attended unto the things which were spoken of Paul," (Acts 16:14). Her heart was opened by the Word which is declared to be the "sword of the Spirit," (Eph 6:17). It is the instrument the spirit employs to reach the heart. When the heart is once reached with the Word of God, accompanied

by the influence of the spirit, we have faith. Faith produces action, therefore men who have faith, act. They will do something—something that is prompted by faith.

It was this condition of the mind which made Abraham willing to offer his son Isaac as a burnt offering. It led Noah to build the ark, and made it possible for the Hebrew children to pass through the fiery furnace. It prompts the best people in the world to do things. It is the great influence in the heart which leads to repentance and obedience. And again it led the 3,000 converts on the Day of Pentecost to consent to obey Peter's requirements. Therefore, it was this believing with the heart that led to every instance of obedience and faithfulness mentioned in the scriptures.

Men and women who have faith show their faith by their action. James says, "I will show you my faith by my works," (Jas. 2:18). There is no other way of showing faith.

We judge faith just as we judge love—by actions. Persons who love, show

their love by kind and loving deeds, and in the absence of manifestations of love, we logically conclude that there is also an absence of love.

In cold terms, we may measurably define love, but there is no definition so easily understood by both the learned and unlearned as loving deeds. There is no question about the loving disposition of people who abound in good works. What they do is accepted the world over as proof of their love. So it is with faith. Some people may not understand the definition of faith, given in the dictionary; they may not understand Paul's philosophical method of defining faith, but they never fail to recognize the manifestations of faith. There is no way of defining faith so clearly as by acts. Demonstrate faith by works and that will be the end of all controversy.

No man questions the existence of faith where the evidence is given in the acts for which faith calls, but in the absence of such evidence it is but natural that we should look for the absence of faith, and say

that without works there can be no faith. One might as logically look for love where there are no tokens of love, as to look for faith in the absence of the acts that demonstrate faith.

The above exposition was taken from New Testament doctrines by Elder J. H. Moore, former editor of Gospel Messenger. The exposition is a worthy commentary, and deserves an honest consideration. However the writer feels to submit a few additional thoughts.

Faith has been defined as the principle or cause of action. And action is the development or result of faith. Faith comes by hearing, and is a mental act. In its abstract sense is inactive or dead, (Jas. 2:20). Faith in its concrete sense moves to actions. "The devils believe, and tremble." Why aren't they saved? Because their faith is not quickened by divine power.

It should be noted that Elder Moore in his exposition refers to the "indefinable something." The idea is well put, because it shows that faith is one of those spiritual mysteries that

cannot be fully comprehended by the finite mind. Therefore faith is that invisible "something" in the human heart, and when quickened and actuated by the Holy Ghost, the individual yields to the dictates of the conscience.

Hence faith in its activities is somewhat like the wind. Jesus said to Nicodemus, a ruler of the Jews, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is everyone that is born of the Spirit," (Jno. 3:8). We can feel and see the effects of the wind in all its fury, but we cannot see the wind; and so we can see faith in its activities, in the lives of men and women.

Faith is also somewhat like electricity. We behold with wonder and amazement what is being done by electricity, but no man has ever seen electricity. It is one of those "indefinable somethings" which we know exists by its wonderful manifestations. And so faith must, like electricity, be quickened, energized and directed before it will accomplish the purpose for

which God has designed it.

No wonder Paul exclaimed, "O the depth of the riches both of wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out." (Rom. 11:33). Amen.

—Vienna, Va.

THAT THEY MAY BE
ONE AS WE ARE

J. H. Beer.

(John 17:21). "That they may all be one; as Thou, Father, art in Me and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent me." We are living in an age when there is much writing, and talk about church federation and church union and this 17th chapter of St. John is usually given as a proof to support their arguments, favoring their so called church union. Let us notice who He is praying for, (verses 6-9). First in this prayer, I have manifested Thy name unto the men which Thou gavest Me out of the world; Thine they were, and Thou gavest them

Me; and they have kept Thy word. Christ's prayer here for union refers only to those who had received His word, kept (obeyed) it, they were one in mind, one in design, one in doctrine, one in love, as Christ and the Father are one.

The apostles taught oneness, (Eph. 4:3-6), "endeavoring to keep the unity of the spirit in the bond of peace. There is one body (church), and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

(I Cor. 1:10.) "Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

This is a different union, from the so called present day method of church federation and church union, which is only a feigned union and does not unite them in a unity of church doctrine and practice. How many of the

churches that are advocating church federation, are practicing the example of Christ, given in the 13th chapter of St. John. This is one of the things that Christ prayed for in his prayer for oneness, (verse 8), "I have given them the words which Thou gavest Me and they have received them. I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world, I pray not that Thou shouldst take them out of the world, but that Thou keep them from the evil. They are not of the world even as I am not of the world." God is calling out a people for His name, who compose His true church and they cannot confederate with the world out of which they have been called. Sanctify them through Thy truth; Thy word is truth. As Thou hast sent Me into the world even so have I also sent them into the world. Neither pray I for these alone, but for them also which shall believe on me through their word. This union that Christ prayed for is to be built upon the word,

(verses 20-21). "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you and lo, I am with you always, even unto the end of the world, Amen."

(Matt. 28:19-20.) Some time ago I listened to a sermon by an ex-college president. He made this statement, there is no man living that can obey all the commandments. I thought that was almost blasphemy against Christ, and I am certain it was a spirit of anti Christ. Jesus taught His disciples to teach the people to obey all things that He commanded. Again in Luke 1:5-6, a certain priest named Zacharias of the course of A-bi'a and his wife was of the daughters of Aaron, and her name was Elizabeth; and they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. The true followers of Christ cannot compromise with those who discount the atonement of Christ, and do not obey His word. (II

John 10.) "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed for he that biddeth him God speed is partaker of his evil deeds." This may not bring popularity, but it is in keeping with Christ's word.

—Denton, Md.

SECOND COMING OF CHRIST

L. I. Moss

In John 14 there is something that brings comfort, I am sure, to every Christian. The second verse, "In My Father's house are many mansions; if it were not so I would have told you, I go to prepare a place for you." Then verse three: "And if I go and prepare a place for you, I will come again and receive you unto Myself;; that where I am, there ye may be also."

Our Savior says He has gone to prepare a place for us. I think we all agree He is now, since His ascension, with the Father making plans for these mansions, but from our heading the part of this text

we want us to think about is the fact He is coming again. This we find in this third verse: "I will come again and receive you unto Myself, that where I am there ye may be also."

This is the teaching of Christ Himself. He was talking to those who believe in God and believe also in Me, which was Christ.

Now, just read I Thess. 4:15-17. We see in this the Lord coming from heaven; there is where the disciples saw Him go at His ascension. Now just as He said in John 14, He would come back after His children, even the dead come forth and the living are changed in a moment and they all go to be with the Lord. I know the modern masses call this the Rapture, but these scriptures call it the second coming of Christ. I fail to find a text that says anything about the rapture.

In Matt. 24:37-38 we are told of conditions when He shall come, and this text is surely a reality right now, but still we know not when He will come. In Matt. 24-42 here is the important thought, "watch therefore for ye know not what hour

your Lord doth come."

No one knows when He will come, not even the Son Himself, so the main thing is for us to be ready, this life is the time to get ready. Get ready for what? For Christ to come after His children, and if we are ready to go when He comes we shall ever be with the Lord.

Read Luke 9:26, "Who-soever shall be ashamed of Me and of My words, of Him shall the Son of Man be ashamed." When ashamed? When He shall come in His own glory, and in His Father's and of the holy angels." Who will this be? Only the ones who are not ready when Jesus comes after His church.

Hebrews 9:28, "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." This surely will be a glad day for those who are ready and are looking for Him. Brethren, sisters, are you looking for Jesus to come after the Christians? If we are ready and looking for Him, we will rejoice when we hear the sound of the trumpet and the voice

of the archangel, and go to meet the Lord, forever to be with Him; to me this is the second coming of the Lord. Let us not be ashamed of Him or His word. Let us study His word and obey it no matter how the world may scoff or make fun, even sometimes relations make fun because we want to obey His word. But may we remember obedience to His word is the thing that will determine whether we are ready to go when He comes.

—McClave, Colo.

STEADFASTNESS

E. Beery

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord, Cor. 15:58. I believe, as we see the writer of this scripture going to the high priest, desiring letters to Damascus to bring Christian men and women, bound to Jerusalem, a man very steadfast in his belief. At that time you remember how he fell to

the earth, he heard a voice that changed his very life from that time on. As he received instructions from the Lord, he obeyed. As time went on, we find Paul in the house of Judas. We find him blind. After receiving sight at the hands of one of Christ's disciples he was filled with the Holy Ghost, and he arose and was baptized. And straightway he preached Christ in the synagogues, that He is the Son of God.

As we follow Paul from that time on, through the gospel, through trials and tribulations, we find him a very steadfast man, earnest in the things he received of the Lord. As we see him going from place to place, from church to church, we believe that Paul realized that he had a great work to perform, for we find that Paul was sent to preach the gospel of salvation.

As Paul writes to the church at Corinth, he says, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." I am wondering if we as followers of Christ, do thank God for his grace sent to each and every one of

His followers. Are we proving that our work here is not in vain? Paul in Hebrews 3:14 says, "For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." As we study the scripture, when was the beginning of our confidence in Christ? Was it not when we put our trust in His word? Are we, as obedient children of God, as earnest in the things that pertain to our soul's salvation as we ought to be? Do we hold fast the profession of our faith without wavering? For He is faithful that promised. Heb. 10:36, For ye have need of patience that, after ye have done the will of God, ye might receive the promise. So you see the whole matter is up to us.

Are we willing to stand for the truth of the gospel? We have the same promise that Paul had. Eph. 6:13, Wherefore take unto you the whole armor of God, that you may be able to withstand in the evil days, and having done all, to stand. We believe as we look about us, in every direction, and in every phase of life, and see the

fulfilment of the scripture, that Christ's followers, as a whole, must earnestly contend for the faith which was once delivered unto the saints.

—Union, Ohio.

ABIDING IN GOD'S TABERNACLE

Mrs. Ruth V. Lebo

"Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill?" (Psa. 15:1.)

What does it mean to abide in the Lord's tabernacle? In Psa. 61:2-4 David says, "I cry unto Thee when my heart is overwhelmed; lead me to the Rock that is higher than I, for Thou hast been a shelter for me, a strong tower from the enemy. I will abide in Thy tabernacle for ever; I will trust in the covert of Thy wings." David's thought is that of a rock, a shelter, a strong tower, a tabernacle, a covert—in fact, an absolute protection. The tabernacle is here included with other places of protection, showing that it was in the same class. The tabernacle was a place

where those whose hearts were overwhelmed might go for comfort. By what? By sorrow, by oppression, by the accusations of the devil, by trials, by temptations. We are in a world where sorrow will ever be known; where are found the needy and sad and lone.

We find sad and needy people everywhere. Hundreds are suffering in the summer from hunger, in winter from cold. Sometimes it is from laziness or from mismanagement, and many times from misfortune. Most people try to overcome their sorrow in their own strength, but they seldom succeed. God must come to their rescue, or rather the individual must go to Him. He must flee to the city of refuge, in which the tabernacle is situated. God can take away all our sorrow, the Holy Ghost is our comforter.

Who shall abide in God's tabernacle? First, "he that walketh uprightly." That is, when an issue is at stake he does not avoid it but walks uprightly (right up) with the help of the Lord against the mighty. Praise the Lord.

Second, "He that worketh

righteousness." To work righteousness one must depend on God for help.

Third, "He that speaketh the truth in his heart." He does not oppose his conscience, he obeys it. No matter how righteous a person may think he is if his own heart tells him differently he confesses his faults and makes his peace with God and man.

Fourth, "He who does not backbite or take up a reproach against his neighbor. Those who wait upon God and obey Him in all things shall abide in His tabernacle and dwell in His holy hill.

—R. 7, Carlisle, Pa.

CHRIST OUR WAY TO SALVATION

Wm. Root.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through Him might be saved." (John 3:16-17.)

This text shows us God's wonderful love for mankind, His extreme sacrifice to give us salvation, His mercy to redeem us from sin, His promise that we should not perish, giving all who believe on Him eternal life. Many people in the world today misuse the term "salvation" or it would seem so (looking at their profession and by the way they talk) one would think that Salvation to them means only forgiveness of their sins which they had previously committed.

Salvation in its fullness means a home beyond this life, or the opportunity to spend all eternity with Christ.

Let us look at Salvation in this sense, when Jesus said "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned," (Mark 16:16) in this he means not only forgiveness of sins. While it does mean that, it also means saved for all eternity. Then when we are saved it will be when Christ takes us to the glory world. "Blessed are they

that do His commandments that they may have a right to the tree of life and may enter in through the gates into the city." (Rev. 22:14.)

Let us notice a few scripture texts which teach Christ as the way to salvation. We find His advent into the world or His coming into the world as a Redeemer and Savior was prophesied by the prophets. We find Him prophesied as one to build the spiritual temple of the Lord. (The church) (Zech. 6:12-13) "And speak unto Him saying, Thus speaketh the Lord of hosts, saying behold the man whose name is the Branch (meaning Christ) and He shall grow up out of His place, and He shall build the temple of the Lord. Even He shall build the temple of the Lord; and He shall bear the glory and shall sit and rule upon His throne and He shall be a priest upon His throne and the council of peace shall be between them both.

Again in Isaiah 9:6-7, "For unto us a child is born, unto us a son is given and the government shall be upon His shoulders; and His name shall be called Wonderful, Counsellor, The

Mighty God, The Everlasting Father, The Prince of Peace, of the increase of His government and peace there shall be no end, upon the throne of David and upon His kingdom, to order it and to establish it with judgment and with justice from henceforth even forever." We find these prophecies have been fulfilled, that Christ the Branch came into the world and built the spiritual temple, the church, and that He was the mighty Son of God, and that He has brought peace to the souls of believers in His name.

Again in (Isaiah 11:10) "And in that day there shall be a root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious." This text also refers to Christ and has been fulfilled by His coming and we find in the New Testament that salvation is for Gentiles as well as Jews. David also prophesied of the coming of Christ for we find Luke points us back to David, quoting him and referring to Christ. (Psa. 132:11) (Luke 1:32-69) (Acts 2:30). I will not quote

these texts here but the reader can look them up.

In the above texts we have some of the prophecies concerning our Savior's coming into the world, and if we are acquainted with the conditions of the world in the days of the prophets, we remember how badly they needed some one to bring them back to God. Let us look at (Jer. 6:13), "For from the least of them, even unto the greatest of them every one is given to covetousness, and from the prophet even unto the priest every one dealeth falsely." So we see that people had gotten away from God and needed salvation. We now come to the New Testament times and will acquaint ourselves with the life of Christ and His promise to mankind as He worked with them in the building and establishing of His spiritual kingdom, the church. As we now have Him before us as the Savior of the world. Jesus speaking to the woman of Samaria. He gives her eternal life. "But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of

water springing up into everlasting life. (Jno. 4:14). Remember our subject, "Christ the Way to Salvation or Everlasting Life." Here we find Him giving eternal life, (Jno. 5:36). But I have greater witness than that of John: "for the work which the Father hath given Me to finish, the same works that I do bear witness of Me, that the Father hath sent me." (Jno. 6:27) "Labor not for the meat that perisheth but for that meat which endureth unto everlasting life which the Son of Man shall give unto you; for Him hath God the Father sealed."

Again in (Jno. 6:40) "And this is the will of Him that sent Me, that every one which seeth the Son and believeth on Him may have everlasting life, and I will raise Him up at the last day." Here again we have everlasting life promised to him who believeth. But we must not deceive ourselves as to what believing really is. Webster says to believe is to accept anything as true, therefore if we believe on Jesus we accept everything He taught, otherwise we have not believed. Confession alone is

not believing. (Jno. 6:47), "Verily, verily, I say unto you, he that believeth on Me hath everlasting life." "I am the bread of life." (Jno. 10:9), Christ the door. "I am the door, by Me if any man enter in he shall be saved and shall go in and out and find pasture." Some people say you do not have to belong to the church to be saved. Let us see what Christ says about it in (John 10:1). We have these words, "Verily, verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way (sheepfold meaning church) the same is a thief and a robber." How may we get into Christ? Jesus told Nicodemus, "Verily, verily I say unto you, except a man be born again he cannot see the kingdom of God, (John 3:3). (Born again meaning both water and spirit baptism, a new birth.) Therefore does it take church membership to get into the kingdom? We believe it does.

Again in (Rom. 6:3), "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death." Does

baptism get us into Christ? Yes. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of My Father which is in heaven." (Matt. 7:21). The doing of His will is believing on Him, accepting Him, giving us entrance into the kingdom. "Jesus saith unto him, I am the way, the truth and the life, no man cometh unto the Father but by Me." (John 14:6).

Christ the way to salvation again. "For the Son of Man has come to save that which was lost." (Matt. 18:11). I came not to call the righteous but sinners to repentance. "My sheep hear my voice and I know them and they follow Me, and I gave unto them eternal life, and they shall never perish, neither shall any man pluck them out of My Father's hand." (John 10:27-27).

Again Jesus gives eternal life. Jesus said unto her, "I am the resurrection and the life, he that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die. Believest thou this?" (John

11:25-26). Here we have believing again as a part of salvation. Then Peter said unto them, "Repent and be baptized, (baptized of both water and spirit) every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy ghost." (Acts 2:38).

Here we have repentance and baptism required before receiving the Holy Ghost, and Paul says, "But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you." "Now if any man have not the spirit of Christ, he is none of His." (Rom. 8:9). Therefore repentance and baptism (water and spirit) have a part in our salvation. So, we believe that to be saved and have eternal life we must get into Christ by believing, confessing, repenting and by being baptized into Him by water for the remission of our sins. These steps are required that we may have access to the blood of Christ the scripture says, we are saved by the blood. Jesus saves us not because of anything that we have done but because of his mercy.

"Not by works of righteousness which we have done but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." (Titus 3:5) After we have complied with the above steps then we should walk with him through life in loving obedience to all he has commanded. Then we will have salvation.

—Great Bend, Kan.

CHRISTIAN BAPTISM IN THE BIBLE

J. P. Robbins

To the readers of the Monitor, by request of a dear young sister of the Mechanicsburg, Pa., church, I am sending my subject on Christian baptism in the gospel, with the hope of causing us to consider more seriously how and by what means we may enter into a covenant relationship with our Father and His Son Jesus Christ.

We might say a great deal on this subject, but we withhold for the time being, hoping that whoever may read this subject may study it very carefully and

prayerfully and be honest enough to accept it as a divine ordinance and the only way by which we can become a child of God. We have no right to claim to be in Christ only through this holy ordinance, because Christ has given us the example. He not only told us what to do but showed us how to do it.

May God bless this message as it goes forth through the Monitor.

Who Shall be Baptized?

Only those who are old enough to understand.

Those who can be taught, Matt. 28:19.

Those who can believe, Mark 16:16.

Those who can repent, Acts 2:38.

Those who can receive the word, Acts 2:41.

Must know enough to believe, Acts 8:12, 13, 37.

Those who can hear, Acts 18:8.

Why Baptize at All? Commanded and is Essential

Jesus commanded it, Matt. 28:19.

To be saved, Mark 16:16.
To enter the kingdom, Jno. 3:5.

For the remission of sin, Acts 2:38.

Promise of the Holy Ghost, Acts 2:38.

Figure of washing away our sins, Acts 22:10.

To put on Christ, Gal. 3:27.

Jesus gave the example, Mark 1:9-10.

Where Shall We Baptize? In Water

Jesus said "in the water," Jno. 3:5.

Matthew said "in the water," Matt. 3:5-6.

Mark said "in the water," Mark 1:5.

John said "in the water," Jno. 3:23.

Jesus Himself was baptized in the water, Mark 1:9-10.

Philip baptized the Eunuch in the water, Acts 8:38-39.

How Shall We Baptize? By Triune Immersion

The formula, Mark 28:19.

Paul says "it is a burial," Rom. 6:3-5.

To be buried in baptism we must be covered, Col. 2:12.

"Must be born in water," meaning to come forth, Jno. 3:45.

"Bodies washed with pure water," Heb. 10:22.

Jesus was immersed, Mark 1:9-10.

Philip immersed the Eunuch, Acts 8:38-39.

—R. 2, Laura, Ohio.

RESTITUTION OF ALL THINGS

C. W. O'Brien

The great plan of redemption by which man is enabled to regain the glorious and happy state which sin lost to our first parents, may well attract the attention and interest of every son and daughter of Adam. Christ is the great central figure of this wonderful work. It is our desire to show His relation to this world from its creation to its final redemption, when it will again bloom like the Garden of Eden of old, and become the happy home of those who accept the mercy which Christ offers.

The first few items pass rapidly over the early periods of this earth's history. They show Christ as cooperator with the Father. In the creation, God said, "Let us make man in our own image," (Gen. 1:26). Hence Christ was Creator and Redeemer, in

fact Christ is the one who has been connected with this world from the beginning as Creator, as the leader of Israel in the wilderness from captivity to Jerusalem. He was the angel that went before them as a pillar of cloud by day and a pillar of fire by night, (Exodus 13:21). He has worked as redeemer and as man's meditator and advocate with the Father. In fact Christ was fore-ordained even before the foundation of the world, to redeem His followers, God's children from under the blight of sin, (I Peter 1:18-21) and place them again on a new earth, where sin shall never enter them again.

There will be nothing to hinder direct intercourse between God and man, God again can make known to man his purposes, wishes, and requirements. Sin separated man from God, as a sinner cannot remain in the presence of the Holy God; but God still loved man, even after he had transgressed, and at once began to work for his salvation. He purposed, at a later time, to send his son into the world, to take on

the form of sinful flesh and to overcome, and condemn sin in the flesh. Thus he knew how to sympathize with mortal man. His first coming was a man of sorrow. We now look forward to His second coming, in a blaze of His own glory and the glory of the Father, and all the holy angels with Him, (Matt. 25:31). Oh, what a day of rejoicing that will be, to all who can exchange their cross for a crown.

God help us to live a consecrated life in obedience to the word of God, then we will soon be at home over there with God our Father and Christ our elder brother, "eye hath not seen, ear hath not heard, neither has it entered into the heart of man, the things that God has in store for man," (I Cor. 2:9).

—Keyser, W. Va.

* * * * *

* **YOUNG PEOPLES** *

* **SPACE** *

* * * * *

BEING A CHRISTIAN

—

Leona P. Lorenz

—

As we come into the

church we are as new born babes desiring the sincere milk of the Word. We can not always stay as babes but grow in grace and knowledge of our Lord and Savior Jesus Christ, (II Peter 3:18). Certain conditions must prevail or proper growth can not be obtained. Proper food in the spiritual life is just as essential as it is in the natural life.

Now arises the question where do we get this food? Do we not receive a great part of it in the house of God as we receive the preached word. Where are we on the Lord's Day? Are we in His service? Ministers of the gospel what kind of food are you feeding your flock? Are you giving them such food that will cause a hungering and thirsting after righteousness and build them up in that most holy faith.

We must also learn to help ourselves by reading and studying God's word. The Apostle Paul gives us two commandments along this line. (I Thes. 4:11), "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we have commanded you." (II Tim.

2:15), "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We must search the scriptures, (in John 5:39) for in them ye think ye have eternal life; and they are they which testify of me." (Acts 17:11), "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily to see if those things were so." Here we see as Paul and Silas were on their missionary journey they got into trouble by preaching the Word. The Jews, because of envy, started an uproar among the people so Paul and Silas left Thessalonica and went to Berea. Here he found people who really wanted to hear the word of God and were interested enough to search the scriptures to see if they had preached the truth. We have many professing Christians who attend church regularly but fail to search the scriptures to see whether the minister is giving them the gospel in its fullness.

We also find that prayer

is the very life of a Christian as air is essential to sustain natural life so is prayer to preserve spiritual life. We very seldom hesitate to ask our earthly parents for things we want, how much more ought we to ask our Heavenly Father for our very needs? Even though He does know all our needs are we not willing to come to Him and thank Him for all blessings and ask for His help and guidance? He alone can help us.

Our desires are not always answered. Why? Our answer may be found in Luke 21:22, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Too often we do not come to Him in faith believing.

There are certain signs that a Christian wears that people in the world may know who they are and where they belong. To those who try to live the Christian life there is a test that each one of us are put to. Now let us see how we measure up to the standard a full statue in Christ Jesus. We must live the life Christ lived, free from sin. Although all have sinned we have an advocate with the

Father, Jesus Christ the righteous, I John 2:1. Are we willing to obey the gospel, or do we question the doctrine of Christ? Are we willing to right our wrongs with our fellow-men? De we do as Matt. 18 teaches? Do we go the second and even the third step, or do we think once is enough? Are we sincere, free from hypocrisy? Do we have self control? Are we living lives of helpfulness? Are we loyal to the cause of Christ or have we turned traitor? De we put forth every effort to save lost souls or do we still long for the flesh pots of Egypt? No man can serve two masters, for either he will hate the one, and love the other; or else he will hold to the one and despise the other. We cannot serve God and mammon. Does the world know we are Christians without telling them? Even though we have our trials and temptations we find the Christian's life is the happiest life to live. It is a continual warfare, but with Christ as our captain we shall gain the victory.

—R. 10, Peru, Ind.

OBITUARY

Peter Fiant, son of Jonas and Mary Fiant, was born October 16, 1848 at Waterloo, Ind.

He departed this life December 19, 1932 at the age of 86 years. October 18, 1870 he was united in marriage to Miss Mary Petro. To this union were born four children: William, Elmer, Emmert and Stella.

January 13, 1913 this first companion departed this life. September 7, 1916 Peter was again married, to Miss Hetha Neptune.

He leaves to mourn his death, this wife, his children and two grandchildren and a host of other relatives and friends.

In young manhood he joined the German Baptist church and later become identified with the Dunkard Brethren and was a faithful consistent member. During his last sickness he called for the anointing.

He was a kind and devoted husband, a loving father, a good neighbor and a true friend to all. As a result his influence was far reaching and his loss will be felt keenly by the community.

OBITUARY

Bro. Jacob D. Gible born March 29, 1880. After being ill for some time fell asleep on December 14, 1932, aged 52 years, 8 months and 15 days. Burial December 18, 1932.

Funeral services were held in the Frystown house Church of The Brethren with Elder Jacob Miller and Elder J. L. Myers in charge. Services largely attended by relatives and friends.

He is survived by his wife Lizzie,

two boys and two girls and the Bethel church where he was the only minister who grieve his loss.

Bro. Gible became a member of the Church of The Brethren in his youth, and was one of the first to join the Dunkard Brethren church in the east after the organization. Served for a short time as a deacon and was then a little later called into the ministry where he served for a number of years.

David F. Ebling, Clerk,
Bethel, Pa.

OBITUARY

Noah Frick, son of Abraham and Susanna Frick, was born in Santa Fe, Ind., December 26, 1868. He departed this life at his home near Tallmadge, Ohio, December 23, 1932 at the age of 63 years, 11 months and 27 days.

He was united in marriage to Dora Stitt of Indiana, September 5, 1889. One month and seventeen days later Dora died.

November 17, 1896 he was again married to Flora A. Dailey of Indiana. To this union were born five children, two of whom died in infancy and the other three, May Frick, Fern Wolf and Hazel Poff, all of Peru, Ind., survive. June 28, 1909 Flora died, leaving him and the children to face the struggles of this life.

On September 3, 1912 he married Clara Frick of Ohio. To this union were born three children, one of whom died in infancy and the other two, George and Marie remain with the mother in the home.

His wife Clara, the five children named above, one brother, David Frick of Santa Fe, Ind., two sisters,

Anna Hartleroad and Emeline Hartleroad both of Santa Fe, Ind., five grandchildren, and a host of friends remain to mourn his departure. The sorrows, toils and afflictions he endured in this life are now over. We commit him to the care of an allwise Father, hoping that the loss to those that remain will be his gain.

Bro. Frick united with the Church of The Brethren in October 1909. He died a member of the Orion congregation of the Dunkard Brethren church with which he and his companion affiliated themselves in 1931. He loved his church and his home and will be missed by both.

Funeral services were held in the Springfield Church of The Brethren by brethren Rufus Wyatt and Theodore Myers, assisted by C. H. Petry of the Church of The Brethren. Burial in Springfield cemetery.

F. B. Surbey.
No. Canton, Ohio.

NEWS ITEMS

ORION, OHIO

The Orion congregation met in regular council Saturday, January 7th, with Elder Rufus Wyatt in charge. One was added to our number by letter. Death has taken one from us.

The date of our spring love feast is set for May 20th. We have also planned a revival meeting to begin October 8th. Final announcements regarding the date and the evangelist will be made later.

Our treasurer's report covering our poor, building and general

funds are encouraging. Our current expenses are being met and our debt on our building reduced.

Our Monitor agents have been busy getting renewals and new subscriptions.

Regular services at the church continue with interest as usual. Sunday School and preaching every Sunday morning. Preaching preceded by Bible study or song service every two weeks on Sunday evening, and also preaching at Mogadore every four weeks on Sunday evening. May the Lord continue his blessings upon us.

F. B. Surbey,
R. 3, No. Canton, Ohio

PERU, IND.

The Midway Dunkard Brethren met in our regular quarterly council in December. We reorganized our work for the year retaining Bro. Nead as our elder and in his absence Bro. Klepinger presided and since Bro. Nead is feeble we look to Bro. Klepinger as our Elder and minister and how much we appreciate the fact that we have one we can depend on at home. Perhaps we do not show to him our appreciation as we should. At our council it was again decided to send money to the publishing board.

A few of our brethren met the 4th at Bro. Klepinger's and helped him in the woods while the sisters prepared the dinner.

There has been much sickness among our folks but I think all are better now. Bro. Ralph Frantz does not seem to recover as we would like to see.

Martha Barnhart, Sec.
208 N. Water St., Peru, Ind.

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SUNDAY SCHOOL LESSON

- Jan. 1—John 1:1-18
- Jan. 8—John 1:19-34
- Jan. 15—John 1:35-51
- Jan. 22—John 2:1-12
- Jan. 29—John 2:13-25
- Feb. 5—John 3:1-21
- Feb. 12—John 3:22-36
- Feb. 19—John 4:1-26
- Feb. 26—John 4:27-42
- Mar. 5—John 4:43-54
- Mar. 12—John 5:1-16
- Mar. 19—John 5:17-31
- Mar. 26—John 5:32-47

BIBLE MONITOR

VOL. XI

February 15, 1933

No. 4

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

NONCONFORMITY

Knowing the trend of professing Christianity of late years, we believe it would be well to compare some of the changes that have taken place with scriptural teachings.

The subject which we have under consideration here is a very unpopular one—so much so that most church bodies have discarded it as one of the non-essentials of modern civilization. The records of most existing churches would show that fifty years ago "nonconformity to the world" was considered a very vital matter. It is astonishing how quickly some church organizations have been led away from some of these important teachings of the gospel. This change that was brought about was spoken

of by its promoters as a "transition" in the church; a term linked up with good words and fair speech to deceive the hearts of the simple. In fact, confining this matter to our own particular denomination, this "transition" that took place, which resulted in those innovations and departures from the faith which were responsible for the organization of the Dunkard Brethren church, was simply a well planned program conceived and promoted by a few educated, but worldly minded leaders, (false prophets, II Peter 2) largely for their own gain and glory. As a result of their oratory (great swelling words of vanity) and influence, a large majority of the membership of the church were captivated and became entangled again with the pollution of the

world. The plight of such is pitiable indeed.

We read recently a statement penned by one of these popular leaders which goes as follows: "The key to the large part of our written Dunkard history is the struggle of a once thoroughly rural church to adjust its church methods, its organization and its thinking to a society which was rapidly becoming an industrial society." It is remarkable what ridiculous ideas some of these popular men are passing along to their followers. Is it possible that the struggles recorded in the history of the Dunkard faith are largely the result of the church trying to adjust itself to worldly society? Again, is it possible that the methods, organization and thinking of the church of Jesus Christ are to be determined by worldly society? God forbid! Is it possible that a man claiming to be an adherent to the Dunkard faith has become so vain in his reasoning as to advocate such foolishness? It is nothing short of mockery. Let us hope that folks who read such groundless statements will use their intel-

ligence and not be deceived.

Is it possible that Jesus established the church here on earth without instructions as to methods, organization or thinking of its membership? Did the apostles look to the changing world society to determine their methods of procedure, organization or thinking and were their bitter struggles the result of an adjustment of the church to harmonize with surrounding conditions or influences of the world? Nay verily! Their work was separate and distinct from the world and as for their way of determining methods, organization and thinking they looked to what they had received of the Lord and Savior Jesus Christ. The Comforter (Holy Ghost) which Jesus sent them taught them and brought to their remembrance all things which Jesus had said unto them. It was "this power" that directed them and determined their activities in every respect and not the "world society" about them; and it was this "separateness from the world" in their thinking, speech, life and conduct that brought

upon them their severe persecutions which resulted in the "struggles" which they engaged in to maintain and propagate that faith which had been delivered unto them, that brought forgiveness of sins, regeneration (new life), joy and peace in the soul with a definite assurance of everlasting life beyond.

We believe the true church of Jesus Christ has always been and is at the present time directed in its methods, organizations and thinking, yea all of its activities by the Spirit of God in harmony with the direct instructions of the written gospel; for saith the Lord, "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever," (John 14:16). Then too, we believe the true church of Jesus Christ all through the ages has been and is at the present time, "separate and distinct" from the world in all its methods, organization and thinking. This is true "Nonconformity." It is this "separateness," peculiarities of thought, speech and conduct which are characteristic of the Christ

life, that is bringing persecution upon the faithful in this period of time and causes them the struggles which they engage in to defend and propagate the true faith on the earth.

Nonconformity to the world has been one of the essentials of the Dunkard faith that has caused some bitter struggles in the past. Thanks be to God these struggles have not been in vain. Truly we do rejoice that we have a church body that is earnestly contending for this vital teaching and striving to maintain it in all its phases, for saith the scriptures, "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God," (Rom. 12:2). In this reference we have a definite teaching that Christians are not to be conformed to this world. The term world has reference to the unregenerated human family. Let us remember that the "course of this world is evil, (Eph. 2:2) yea the "whole world lieth in wickedness" (I John 5:19). Why? Because the human

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family is stubborn and rebellious and not willing to submit to the will of God. Jesus testified of it, that the works thereof are evil, therefore the world hated him, (John 7:7). Then too, He gave Himself for our sins, that He might deliver us from this present evil world. (Gal. 1:4.)

"Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you," (II Cor. 6:17). "As obedient children, not fashioning yourselves according to the former lusts

in your ignorance," (I Pet. 1:14).

Nonconformity to the world is the result of a transformation of the mind which takes place in the process of regeneration and evidences itself in a different manner of life. It changes every phase of our living; our thought, speech, actions, desires, habits, manner of dealing with others, the kind of clothes we wear, the places we go, the furnishings in our homes and such like. In place of following the dictates of the world in its customs, practices, styles, fashions, habits, desires, vanity and folly, we conduct ourselves according to the dictates of the holy scriptures the man of our counsel which is contrary to the carnal nature.

In the face of the numerous definite teachings of the scriptures along this line the modern false prophets discard the idea of nonconformity to the world and try to tell us the struggles which Christianity had in the past were largely the result of the church trying to adjust itself to a changing world society. Absurd! Such

childish prattle makes one blush for shame that we have men who have no more respect for themselves or the faith of their fathers, than to cast such reflections upon those God fearing men of years gone by.

It stirs the righteous indignation of one who has convictions on these vital matters to see how lightly and with what insulting impudence these modern deceivers deal with sacred and holy things. Unreasonable arguments as such are, yet the church people in general have given way to the pressure and gone back with these false leaders to the ways of the world forgetful of the warning, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," (Col. 2:8). Jesus testified of the disciples (His followers), "They are not of the world," (John 17:16). Therefore the world hates us as it hated Him; hence the persecution and struggles of the faithful.

Nonconformity (to be unspotted from the world)

is one of the evidences of pure religion. So let us continue to recognize and demonstrate this scriptural teaching that distinguishes us as a people of God.

BE HONEST

T. I. Bowman

(II Cor. 13:7) "Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates."

We have a great age in which to live, while our journey is not so long it is an important one. Only if we are honest may we hope to be happy here, thereby making others happy. It has truly been said, "While pouring on ourselves the perfume of happiness, we can't help but spill a few drops on others."

There will be seven days a week of this happiness for each of us if we apply the above scripture. The most of us can be our best on Sunday, and it's easy, but the other six may not be easy. Here we come in contact with our business and there we find temptations of

divers sorts. Here is a real test.

Now for the point in this article—are we really “honest” in our worship? Do we “serve Him in sincerity and in truth?” (John 24:14). Do we pray because we want to pray or do we feel it a duty, or is it a habit? Surely the sinner’s prayer in the synagogue was an honest prayer as Jesus saw it and not that of the Pharisee. Habit? Surely not, yet in our giving of thanks at meals does this become a habit or custom?

Let us be “honest.”

Then in our worship in song in our singing are we “honest” in this? Sometimes we think there is danger in this part as most of the people take part in singing. This is the channel through which more people worship and praise the Lord than any other probably. Great blessings have been had through it as men and women have been made to believe in Jesus and to repent. It has been the source of joy and sunshine to the sick folks and those who are weary or discouraged. This talent that the Lord has given is indeed a great blessing. Just

what we put into it is what we get out of it after all.

When we unite our voices in singing “Jesus keep me near the cross,” do we mean to pray to Him a prayer as we sing? Surely, and nothing more or less, but that we want to be “nearer” the cross, and by God’s help we become nearer. Here is the hymn that is and has been sacred to generations of people for ages, “Nearer my God to Thee.” A hymn full of inspiration and thought. The very sight of it is inspiring and helpful. Surely it will never be used for any other purpose.

In our hymns we often make confessions to God which if we are “honest” in, is of great spiritual help and growth as, “My faith looks up to Thee,” and “My Jesus I Love Thee,” and “We’ll work till Jesus Comes.”

Then we sing “Faith of Our Fathers.”

Here we come confessing our faith in our Fathers and our loyalty to God in keeping that faith. This is a wonderful hymn of great value and especially in this day and age when so many people use it. The hymn is a popular one and is sung by all classes of people in

this day. Think of this, "We will be true to Thee till death." As this song is being used I am made to wonder every time I hear it are we "honest" and do we do as we are commanded in the scripture, "To sing with the spirit and the understanding." Probably we are judging in the matter, yet we fail to see the proper results or fruits of such a statement or promise. "We had better practice and not preach, than to preach and not practice."

"Shall not God search this out? For He knoweth the secrets of the heart." (Psa. 44:21.)

What would be the results if the people who sing this hymn would practice the same "Faith of our Fathers?"

No doubt we would experience a new day in the Christian world, an experience as that of the early church on Pentecost. Could you imagine a community, a country or even a nation or a world like it?

So then in our singing and our worship all together, may we be just a little more thoughtful as to its meaning and purpose.

What we do or say may it

be for the honor and glory of His name.

Let us then be "honest" with our Heavenly Father, "honest" with our fellow-men and "honest" with ourselves.

"THE MARK"

B. F. Masterson

"I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:14.)

This text is far reaching. Notice its implication: The High Calling; the Mark; the Prize; and the Press, which implies an opposing element.

It is indeed a high calling when we consider from whence the call—from the highest authority in heaven and earth. "Who hath called us with an holy calling, not according to our works, but according to His own purpose and grace," (II Tim. 1:9). Could we appreciate the difference between the One who calls and the called, it would humble us in the dust in sack cloth and ashes, called from bondage of sin to freedom. "Out of darkness into this marvelous light,"

(I Phil. 2:9). "Called unto the fellowship of His son, Jesus Christ, our Lord," (I Cor. 1-9).

When I think from whence I was called, it makes me shudder. "A brand plucked out of the fire," (Zec. 3-2). "Out of the belly of hell cried I, and thou heardest my voice." (Jno. 2-2.)

"He brought me up also out of an horrible pit, out of the mirey clay, and set my feet upon a rock, and established my going," (Ps. 40:2). For which I cease not to praise Him who has delivered me. I shall never forget the day when upon my knees, pressed down under the load of sin, crying to Him for mercy, He heard my cry and removed the burden from my heart and I went on my way rejoicing in the Lord. In this new found relation to Christ I turned my back on the world, the flesh and the devil, and was seeking to cultivate the spiritual, inclinations that have now seemingly taken possession of my life and made the world a new world to me. But I soon learned from experience that there were two natures in me—the one

spiritual and the other carnal. As Paul expressed it "the flesh lusteth against the spirit, and the spirit against the flesh; these are contrary the one to the other." (Gal. 5:17) hence the continual conflict. Were it not for the Holy Spirit who comes into our lives through the operation of the new birth, we would not be able of ourselves to gain the victory over the sins in the flesh. But when Paul prayed to God thrice to remove the thorn in the flesh, He answered his prayer by saying: "my grace is sufficient for thee." And sufficient grace is in the Lord's store house for all His children, whereby they may overcome sin, for which we praise the Lord. This is what the word "press" means in the text, "Wherefore let us lay aside every weight, the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus." (Heb. 12:1-2.)

He is the "mark." "For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow His steps," (I Peter 2:21).

Paul was determined to win Christ at all hazard; to attain to the perfection that is in Christ Jesus, "not as though I had already attained, either were already perfect; but I follow after." "I press." A world of meaning is implied in the word "press." It means His suffering as a minister of Christ giving his labors; stripes above measure; frequently imprisoned; in death oft; five times received forty stripes save one; thrice was He beaten with rods; once he was stoned; thrice he suffered ship wreck—a night and a day in the deep. In journeying, often in perils of waters; in peril of robbers; in peril of his own countrymen; in peril of the heathen; in peril in the city; in peril in the wilderness; in perils in the sea; in peril among false brethren; in weariness and painfulness; in watching often; in hunger and thirst; in fasting often; in cold and nakedness, (II Cor. 11). He overcome all these obstacles and many more on his upward way to reach the "Mark."

"Christ's likeness in himself." He could have avoided all this suffering by

rejecting Christ. And he could have enjoyed a high position in the ranks of officialdom amongst his Jewish brethren and kinsmen, according to the flesh. But what things were gain to him he counted loss for Christ. He said, I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ. (7, 8 verses).

Brother, sister, how much have we suffered to win Christ? Have we followed our convictions by taking a positive stand in the defense of the word of God, or was it too much of a cross to "press" toward the "mark" on the upward way. Have we compromised with the world to make it easy going? If we have, we may rest assured that it will be sliding downward, instead of making progress on the upward way, towards the "mark," which is the word, Christ Jesus. "Yea, and all that live godly in Christ Jesus shall suffer persecution." (II Tim. 3:12.) We do not hear much reproof, rebuke and exhortation from

the pulpit; and those who do are shelved as a back number. And those who live godly are often ostracized. But Paul pressed through all these obstacles, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross.

Many bitter tears were shed because of the innovations that swept over the brotherhood and scattered the faithful, but these tears were not shed in vain. The Psalmist says: "Thou tellest my wanderings; put thou my tears into thy bottle; are they not in thy book?" (Ps. 56:8.) Will they not bear witness in the judgment against the apostate?

Why all this suffering? That we may gain the prize, but remember, the prize is on the other side of the cross, and on the other side of the "mark" no cross, no crown, Jesus said. If any man will come after Me let him deny himself, and take up his cross and follow Me. This is the price that the child of God has to pay to reach the mark for the prize that our Heavenly Father has in store for

those who overcome.

—1250 E. 3rd Street,
Long Beach, Cal.

A PERFECT CHRISTIAN Part I—In II Parts

J. F. Britton

A

Pure
Earnest
Righteous
Faithful
Effectual
Courageous
Trusting
CHRISTIAN

We think and speak of normal Christians, abnormal Christians, hypocritical Christians, proud Christians and poor Christians, but the object of this article is to consider the characteristics of a Perfect Christian.

A perfect Christian is one whose soul has been quickened through divine regeneration, and "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," (Jno. 1:13). He has the seven scriptural requisites listed above: purity, earnestness, Righteousness, faith, effectuality, courage and trust incorporated in his life. That "make you that ye

shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (II Peter 1:8.)

It should be noted that the word "Perfect" has seven letters, and since seven denotes completion a perfect Christian is complete. "Be ye therefore perfect even as your Father which is in heaven is perfect." (Matt. 48.) If perfection is not possible, and many say it is not, then Jesus has enjoined an impossibility upon his people, and such an idea would be preposterous.

The seven requisites listed are indispensable in the life of a perfect Christian. Jesus said, "Blessed are the pure in heart for they shall see God," (Matt. 5:8). The apostle Paul emphasized the importance of spiritual earnestness, when he writes, "Who hath also sealed us, and given the earnest of the spirit in our hearts." (II Cor 1:22.) This implies that the sealing is of the Holy Spirit and the "earnest" of spirit in our hearts; the Holy Spirit dwelling in our hearts and giving assurance that we have been redeemed by the "precious blood of Christ, as

of a lamb without blemish and without spot." (I Peter 1:19.) "For I say unto you, that except your "righteousness" shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. 5:20.)

The writer presumes that there is no quibbling as to the essentiality of "faith." "Without faith it is impossible to please Him, for he that cometh to God, must believe that He is, and that He is a rewarder of them that diligently seek him." (Heb. 11:6.) For "he that believeth and is baptized shall be saved; but he that believeth not, shall be damned." (Mark 16:16.)

Paul writes, "Wherefore I was made a minister, according to the gift of the grace of God given unto me by the "effectual" working of His power." (Eph 3:7.) Hence it is the spiritual eternal urge in the souls of God's people that inspires them in spiritual duties and services. "For it is God which worketh in you both to will and to do His good pleasure." (Phil. 2:13.) "For we are His workmanship created in Christ Jesus

unto good works which God hath before ordained that we should walk in them." (Eph. 2:10.)

Thus we see that God has ordained that His people are to "abstain from all appearances of evil," (Thes. 5:22). And denying ungodliness and worldly lust, we should live soberly, righteously, and godly in this present world, looking with blessed hope for "the glorious appearing of the great God, our Savior Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto himself, a peculiar people zealous of good works." (Titus 2:12-14.)

Paul further urges and pleads for those spiritual dynamics and requisites which strengthen, qualify and encourage God's people and enable them to stand up in opposition to "a disobedient and gain-saying people, and earnestly contend for the faith which was once delivered unto the Saints." (Jude 3.) These sacred virtues are attained only through spiritual strength and "courage." Hence God's people should be courageous and unwavering. "Be strong and

of good courage, fear not, nor be afraid of them; for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee. And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage; for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it," (Deut. 31:6-7). David cried out in the midst of trying circumstances, "Wait on the Lord; be of good courage and He shall strengthen thy heart; wait, I say on the Lord." (Ps. 27:14.) Again David said, "Be of good courage and He shall strengthen your heart, all ye that hope in the Lord." (Ps. 31:24.)

Courage therefore is an incessant intrepidity of the soul which creates and quickens a tenacious "trust" in the veracity, grace and promises of Him who hath all power in heaven and in earth. Therefore Paul could well say, "We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which

raiseth the dead; who delivered us from so great a death, and doth deliver, in whom we trust that He will yet deliver us." (II Cor. 1:9-10.) Again Paul wisely admonishes saying, "Charge them that are rich in this world that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." (I Tim. 6:17.)

We have presented in this article the seven major requisites which constitute a perfect Christian.

To be continued.

—Vienna, Va.

COMMUNION

J. A. Leckron

The writer thinking there may be some who read The Monitor who do not belong to the Dunkard Brethren church, that do not understand why we have close communion; and there may be some in the church who do not understand, and so we will endeavor to show gospel reasons.

First, we ought to "Prove all things; hold fast to that which is good," and "Let a man examine himself, and

so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body," (I Thes. 5:21) (I Cor. 11:28-29). Webster defines communion as "A body of Christians having one common faith and discipline." In other words, it is a body of Christian believers who believe alike, and there is no division among them. That there is danger of committing the terrible sin of eating and drinking damnation to ourselves, is plainly set forth in the text. The occasion, therefore, and that self examination, to see if we have a communion. To sit together at the Lord's table indicates a communion. But if there is no union, there can be no communion; and as such the occasion presents a false picture. It is hypocrisy, and we greatly fear, as a result, the sin of eating and drinking condemnation to ourselves will follow.

First then, "Examine yourselves whether ye be in the faith." (II Cor. 13:5.) Unless there is a union in faith, there can be no com-

munion. It is not possible to commune with each other and not commune with Christ. To commune with Christ while communing with each other, we must have the faith of Christ, "the faith once delivered unto the saints."

To be in union with Christ is to be in union with His word. Peter placed himself at variance with Christ on the occasion of feet-washing. To this Christ promptly replied, "If I wash thee not, thou hast no part with Me." This defect in Peter's faith quickly unfitted him to commune with Christ.

Second, our peace is a necessary prerequisite to commune. Relative to the world it is simple enjoined, "If it be possible, as much as lieth in you, live peaceably with all men," (Rom. 12:18). But of the church, as members of the body of Christ, it is imperatively enjoined, "Be at peace among yourselves." (Thes. 5:13). Christ says, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave thy gift before the altar, and go thy way; first be

reconciled to thy brother, and then come and offer thy gift." (Matt. 5:23-24.) Our peace with God, with Christ, is obtained by a living faith in the precepts of the gospel, led by a meek and humble spirit.

Third: The communion service being a love feast, we examine to see if we have love, and this love must be found in the heart. The apostle bids, "Keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (I Cor. 5:8.) The Jews, anciently, before their feasts, carefully cleansed their dwellings of all leaven. Before Christians can acceptably associate in their love feasts the heart must be cleaned of all wickedness. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, etc." (I Peter 2:1.) By this time, the error of what is called open communion ought to be apparent to the thinking, unprejudiced reader. Suppose you were at a communion service, and the invitation was given to all to come and commune

regardless of what you belonged to, the result would be, that all those that believed in feet washing, would come and take part, and possibly a few would come when the Lord's supper was engaged in, and then possibly all present would come when the bread and wine was engaged in. Now do you see what would happen? In this case, could there be a communion? If so, then Christ is divided. His spirit is to lead us. Did His spirit lead when part believed one way and another part believed another? People in general are taught that communion consists in eating bread and drinking wine together. But the sacred service has a much deeper signification. There is a mind, a spirit, a faith, that must be in the work; and these must be in Christ. Two churches or bodies of different faiths may eat bread and drink wine together, but they cannot commune together, because there is no union. I repeat, to have a communion there must be a union. The minister that teaches and practices what is called open communion, misleads his congregation as to what constitutes communion; and he throws himself under the liability of leading innocent souls to eat and drink damnation to themselves, if so, the minister himself becomes accessory to the woeful sin. We are criticized for close communion. It is said to be selfish and uncharitable. The careful, observing reader knows that things are not always what they seem. There is not the hindrance in "close communion" usually represented. None are excluded. It is only conditional. The conditions are faith in Christ, and peace and love with each other. To have a love feast, certain conditions must be met, so likewise to have a communion. The conditions of a communion must be complied with. Let us see: "Without faith it is impossible to please God." (Heb. 11:16.) "Hence, whatsoever is not of faith is sin." (Rom. 14:23.) In open communion, in many instances, persons are invited to do that in which they have no faith; which is inviting those persons to sin. For instance, the writer has been present on occasions when

he was invited to commune by taking the bread and cup in mid-day and calling them the Lord's Supper, though there is nothing in the gospel to support the practice. Of course we did not partake, for we lacked faith in so doing, and if we should have accepted the invitation, we would have sinned. There are many inconsistencies in the open communion not listed, but space will not permit at this time, but we trust we have given some light on the subject, that we all may become more like the Psalmist said, "How good and how pleasant it is for brethren to dwell together in unity." May we all have more of a desire to know more of God's word, is our prayer.

—Greentown, Ind.

STOP! LOOK! LISTEN!

Clara Reighard

This is a peculiar topic to write upon, but it has meant much in my Christian life. Only three words, but they mean much to all. When we first felt the wooings of the holy spirit while out in sin, if we would have stopped and listened

to His voice and obeyed the spirit it would have led us to thinking, but it is hard to get the sinner or even some church members to stop long enough to think how they are living. Living in this world means more than just living and having what we want for our own pleasures. Some of these things that the flesh wants is a detriment to the spiritual life. Our blessed Jesus will supply all our needs if we stop and let Him clean us up, not half way, but every whit whole. He would do the work so completely we would not have any more pleasures in doing the things that belong to the world. Our lives will be changed and our bodies will look different.

Luke 6:46 says, "Why call Me Lord, Lord and do not the things which I say." If we would look how the people are going, pell-mell, not taking time to stop and look which road they are on. What a pity souls all around us, if not changed, will be lost forever. When we older ones look around and see the temptations and the worldly things to draw our dear young folks we ought to pray earnestly that God

will fill their lives with spiritual joy. My heart goes out for the young people of today.

"Wherefore take unto you the whole armour of God that you may be able to withstand in the evil days," (Eph 6:13). If we would listen, to the voice speaking to us we would be led into deeper things and the deeper we go and obey Him, the more joy will be ours. The more we put into the church services, the more we get out of it. John 10:27 says, "My sheep hear my voice and I know them and they follow me." This verse ought to be encouraging to the child of God. Let us press on and the battle will be soon fought. John 4:35 says, "Lift up your eyes and look on the fields for they are white already to harvest."

May God bless His children.

—Tippecanoe City, Ohio.

HOW CAN WE KEEP OUR YOUNG PEOPLE IN CHURCH?

W. D. Jamison

How can we keep our young people in the church

has been a question in the generations past for practically all denominations. Many schemes of entertainment have been tried, some of a very questionable nature and as we have watched these same young people come to mature years, they still like their entertainment of having some one make fun for them; about like the young man that gets to drinking, as they get older under the same influence they like it a little stronger, in fact many go to the movies, Sunday ball games, races and even the social dance and still retain their names on the church record.

Brethren and sisters do you know we have the same question confronting us today as we see how the enemy of our souls is constantly placing before our young people entertainment even in the name of religion. For what purpose? That our young people might be drawn away from Him who they promised to be faithful to till death.

What would be the consequence if our young people were thoroughly indoctrinated in the teaching of the New Testament?

Which I am afraid they are not, at least not as they should be, and as they go out in the world and meet temptation of life too often fall, where if they knew God's will concerning them, as they go through life on the narrow way that leads up the hill of difficulty that they might as it were put out their hand and take hold of the doctrine and be able to mount the obstacle that confronts them and not fall.

I believe the most common obstacle that any of us meet is we let the evil one sow the little seed of unbelief in our hearts, and we are taught that evil is like leaven, it works without any outside help till all is leavened.

The good seed don't work like leaven, we must put forth an effort and feed on the bread of life. Paul tells us to pray without ceasing and Jesus says we should strive to enter in at the straight gate for many will seek and not be able. Oh, wouldn't it be awful when after we have told the Great Judge of all the good things that we have done in His name by prophesying and casting

out devils and many wonderful works, and then hear the terrible denunciation, "I never knew you; depart from me."

—Quinter, Kan.

THE SYNAGOGUE OF SATAN

J. H. Beer

(Rev. 2:9.) "I know the blasphemy of them that say they are Jews, and are not, but are the synagogue of Satan." (Synagogue signifies a religious assembly of Jews for worship; Jewish place for worship.)

This does not prohibit Satan from having a synagogue (church) among the Gentiles. Satan is a deceiver, a counter-feiter and this is one of his most successful methods of deceiving men and women, with a church that suits the worldly minded, for they that are after the flesh do mind the things of the flesh. Any righteousness that omits Calvary is satanic, if Christ has a church, so has Satan, (the synagogue of Satan) if Christ has ministers, so has Satan, (II Cor. 11:15.)

Do not forget Satan is a

deceiver, Paul says to the Corinthians, "I am jealous over you with godly jealousy; for I have espoused you to one husband, (Christ) that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve, through his subtilty, so your minds should be corrupted from simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him." Preachers who preach a different Jesus, a different spirit, and a different gospel, are deceitful workers transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. These scriptures refer to men, (Preachers) who pervert the gospel of Christ, (Gal. 1:6-9) and those who wrest the scriptures, and pervert Christ's gospel are Satan's ministers. It is no great thing if his (Satan's) ministers also be transformed as the minis-

ters of righteousness; whose end shall be according to their works.

There is no other name under heaven given among men, whereby we must be saved (Acts 4:13). Christ has become the author of eternal salvation to all that obey Him. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation," (Heb. 4:1-3).

"From this world" God is calling out a people for His name, through His gospel and this people compose his true church, and they can not accept the present day method of church federation and union of churches. The church of Christ cannot discount the cross of Christ, and His atonement, the Sweden-bor-gi-an doctrine rejects the atonement, Christian science teaches salvation without the atonement of Christ, the Universalist church does not believe in the Christ of the New

Testament neither in the God of creation; I might refer to others but let this suffice. How can the true church of Christ, federate and unionize with such, it occurs to me if there is anything that would please the devil it would be for the true followers of Christ, to have them compromise and unionize with those who are enemies of the cross of Christ, what fellowship hath righteousness with unrighteousness? The true child of God cannot accept the damnable heresies of Satan's ministers and not suffer loss.

(I Cor. 10:15-21) "I speak as to wise men; judge ye what I say, ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partaker of the Lord's table, and the table of devils." The devil is a deceiver and abides not in the truth, and his righteousness is counterfeit without an investigation and a comparison with the original you may be deceived. The devil taketh Jesus up into a high mountain and sheweth him all the kingdoms of the world and the glory of them, and saith unto Him all these will I give

Thee, if Thou wilt fall down and worship me. The devil is offering people the same privilege today, if they will just worship him and come into his synagogue, they may have all the worldly pleasure they wish and we will be broad minded with you.

—Denton, Md.

DOING OUR PART (Phil. 3:13-14)

J. D. Brown

"But this one thing I do forgetting those things which are behind and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus."

It is so natural for us to neglect doing our part.

Jesus Christ in the great plan of salvation has given us a great work to do, working out our own salvation with fear and trembling. But man has so many excuses to offer just as they did back in Christ's time.

In Luke 9:59 Christ asked a certain individual to follow him. He began to look back and make excuses, saying Lord suffer

me first to go and bury my father, Jesus said unto him let the dead bury their dead, but go thou and preach the kingdom of God.

This man like many others was looking in the wrong direction, looking to the satisfying of the natural man. But Christ had a work for this man to do regardless of conditions at home.

The next man said let me first go and bid them farewell which are at home, at my house. Jesus said unto him, no man having put his hand to the plow, and looking back is fit for the kingdom of God.

Another said I have bought a piece of ground, he had to look after that. Another five yoke of oxen, he wanted to try them out, and still another had married a wife, he could not come.

Jesus Christ has said we must forsake all for His sake. Reader, are any of your friends keeping you from doing your part, keeping you out of the church? I have heard some say when my wife is ready, or when my children are ready, I am ready. Jesus has said unless we are willing to for-

sake father, mother, sister, brother, son or daughter, husband or wife for my sake ye can not be my disciples. We cannot afford to let our best friend stand between us and Jesus Christ for he that knoweth to do good and doeth it not to him it is sin.

What excuse shall we be able to offer at that great day of the Lord God almighty? How shall we escape if we neglect so great salvation? The rich man that died and went to hell, looked back over his past life, after he had died and was buried, realizing his mistakes; he realized his condition; he prayed as he never prayed before; he realized he had omitted his part; he remembered his father's house; he remembered his five brethren who needed the gospel preached to them; he realized they had a work to do in this great plan of salvation; he realized if they failed in doing their part they too would be tormented in the same flame.

Jesus said, "Seek ye first the kingdom of God, and His righteousness." He also said search the scriptures, that we may be able to

do our part. May we with the apostle say, "This one thing I do, forgetting those things which are behind." If the apostle Paul could forget his past life, the things he had done before he was converted, I should think we ought to be able to do the same. May the good Lord help us to reach forth unto those things which are before, that is doing our part—that is when we are looking in the right direction.

May we in the coming year 1933 press toward the mark for the prize of the high calling of God in Christ Jesus as we never did before. May we look forward for a city which hath foundation whose maker and builder is God, for here have we no continuing city, the time is coming when we shall go the way of all the earth whether we are ready or not.

It is appointed unto man once to die, after that the judgment. God is no respecter of persons—we must all appear before the judgment seat of Christ, there to give an account of our deeds whether good or evil.

When our time comes

may we say come welcome death. May we realize the gift of God is eternal life only through Jesus Christ our Lord, "Not every one that saith Lord, Lord, but he that doeth the will of My Father which is in heaven."

Again, who so looketh into the perfect law of liberty, and continue therein, he being not a forgetful hearer but a doer of the word this man shall be blessed in his deed.

May we be able to say with the author of my text, "I have fought a good fight."

—Poplar, Mont.

NEWS ITEMS

FAIR VIEW

The Fair View congregation met in quarterly council Friday evening, January 6th, at the home of Bro. and Sister M. S. Morris. The reason for having the meeting in the home was on account of Bro. Morris having his leg broken and not able to get out so the brethren and sisters favored us by having the meeting in our home which we appreciated very much.

Our Elder Arthur Miller had charge of the meeting. He read for an opening scripture Romans 8:1-10, and gave us some very good

admonitions which were kindly received. All the business that came before the meeting was disposed of in a Christian manner.

This being the time for the election of officers for 1933 the following were chosen: Sunday School superintendent, Bro. Clyde Miller; assistant, Bro. John Mann; secretary and chorister, sister Clyde Miller. Church officers: Elder, Bro. Arthur Miller, clerk, Bro. John Mann; treasurer, the writer; Monitor agent and correspondent, the writer.

Our meeting closed in the regular order with prayer.

How pleasant it is when we can meet together as brethren and sisters concerning the church and church matters. We have passed another year and we know we have made our mistakes in the past year and as we have just started in a new one let us all look back in the past year and where we have made our mistakes let us all profit by them and live a more consecrated life in the coming year.

I want to thank all the brethren and sisters who remembered me in their prayers while at the hospital and at home with a broken leg. I am thankful to the Lord that I am able to be up and around again on crutches.

We have Sunday School every Sunday at 10 a. m. followed by preaching and welcome anyone to be with us at our services.

—M. S. Morris.

WENATCHEE, WASH.

The Wenatchee Dunkard Brethren met in business meeting on December 3rd with our Elder E. W. Pratt

in charge. Election of officers for the following year were as follows: E. W. Pratt, elder; D. B. Steele, clerk; J. B. Peters, trustee; H. M. Law, treasurer; Sister D. B. Steele, church chorister; D. B. Steele assistant; Sister Dora Spurgeon, Monitor agent and correspondent; Sunday School superintendent J. W. Steele; assistant, H. M. Law; secretary and treasurer, Glen Law; chorister, Sister H. M. Law; assistant, Sister Lottie Spurgeon; Bible class teacher, J. W. Steele; young people, D. B. Steele; primary, Sister Edna Wise; intermediate, Sister H. M. Law. Offering for board of publication was \$7.00. Thanksgiving offering was \$5.35 which is for missionary work.

To save expenses we are having our church Bible study class meeting at the church each Sunday evening before preaching services instead of in the middle of the week at the homes. Bro. D. B. Steele being our teacher. Our little church is doing very nicely but we always need the prayers of the brethren and sisters that we may stand true to the teachings of Christ.

—Sister Dora Spurgeon.

BETHEL CHURCH

The Bethel Dunkard Brethren church met in its regular quarterly council on January 7, 1933 with our Elder J. L. Meyers in charge. All business was disposed of in a Christian manner.

On account of the death of Bro. Jacob Gible the church was left without a minister, so two men of the ministerial board, Bro. J. L. Meyers and Bro. Thomas Ecker,

with the church decided on an election for a minister which lot fell on Bro. A. D. Gible which took away our only deacon, after which another election was held the lot fell on Bro. David Ebling as deacon.

The Bethel church has services every two weeks, morning and evening at Frystown. Bro. Matthias and Bro. Fahnestock have been helping us along very faithfully with spirit filled sermons.

The Bethel church is always glad for the presence of brethren and sisters of neighboring churches.

—David Ebling, Clerk.

YOUR MENTAL GARDEN

Resentment is an ugly thing,
It crowds the roses out;

Keep your mental garden fair;
Put harmful things to rout.

Seed-thoughts that you cultivate
Within your fertile mind,
Bring forth varied blossoms
According to their kind.

Anger, malice, worry, fear,
Are noxious mental seeds;

Quickly rid your mind of them
Before they choke as weeds.

Faith, gentleness, humility,
Truth, patience, unselfish love,
Are specimens of seedlings rare,
Approved of God above.

Your mental garden is a place
In which you daily dwell;
Let nothing ugly flourish there,
Safeguard and tend it well.

—Pathfinder.

Be a booster for the Bible
Monitor.

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SUNDAY SCHOOL LESSON

- Jan. 1—John 1:1-18
- Jan. 8—John 1:19-34
- Jan. 15—John 1:35-51
- Jan. 22—John 2:1-12
- Jan. 29—John 2:13-25
- Feb. 5—John 3:1-21
- Feb. 12—John 3:22-36
- Feb. 19—John 4:1-26
- Feb. 26—John 4:27-42
- Mar. 5—John 4:43-54
- Mar. 12—John 5:1-16
- Mar. 19—John 5:17-31
- Mar. 26—John 5:32-47

BIBLE MONITOR

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No. 5

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE CHURCH OF CHRIST AND FORCE

Should the church exercise force? In what way? Can the church discipline its members without force? Should the church use force in dealing with the world?

These are questions which have caused much discussion among professors of Christianity of late years and they are vital indeed. The peace and purity of the church and her power and influence in the world depend largely on how she proceeds in this matter.

In the sense in which we are using it we understand the term, "force" to mean requiring or demanding certain things of people against their will or wishes.

It appears that in connection with many other deviations from scriptural teachings, the professing

Christian church has been side tracked on this important matter too, much to its sorrow and shame. As a result Zion is corrupted and in place of using her authority legitimately in controlling and regulating the activities of its membership to keep them in line with gospel teaching that the church may be a soul saving institution and stand out in the world of sin as a light shining in darkness, the professing church has resorted to the illegitimate arm of force (the law) and is trying to enforce upon the world over which it has no lawful jurisdiction, things which it does not require of its own members. This inconsistency on the part of an apostate church naturally causes worldly people in general to lose confidence in and respect for professing Chris-

tendom. This fact makes it the more urgent that we as an organization professing to be the church of Jesus Christ clearly define our position on this matter and let it be known.

In this as in all other matters, the position of the church should be in harmony with that of her head, Jesus Christ, who gave examples and left them on record for our enlightenment.

According to (John 3:16) it was love that prompted our Creator to offer Jesus for our salvation and it was love that prompted Jesus in all His actions and caused Him to make that supreme sacrifice for us; and love is the impelling motive back of all the activities of the true church.

That Jesus exercised force while engaged in His ministry here is clearly stated. As proof of this we refer to the following: (John 13:1-9). In this reference we have Jesus establishing in the church the ordinance of feet washing, an ordinance which He had a lawful right to establish. As He proceeded with the work, "Peter saith unto Him, Thou shalt never wash

my feet, Jesus answered him, if I wash thee not, thou hast no part with Me." Here we have the disciple resisting the lawful supremacy of his master. It was against the will and wishes of Peter for Jesus to wash his feet and he rebelled against it. Now Jesus did not compel him through physical force to submit, rather he left it optional with him, but the Savior did definitely give him to understand what would be required of him to have part with his Savior. Now this is one method of exercising force. It was not because Jesus hated Peter that He made this demand of him, rather it was because of His love for His disciples and the church which He was establishing. Jesus well knew for Peter to persist in this stubborn rebellious way would cause him to lose his soul and play havoc with the church. Therefore His love for both prompted Jesus to use this method of exercising force to gain the desired end. Note the result, "Simon Peter saith unto Him, Lord, not my feet only, but also my hands and head." The method used by Jesus

caused Peter to see himself and he promptly humbled himself and submitted. This was force properly used and it proved its worth.

It seems since the earliest history of the church there has been those in the church who at times resisted the direct teachings of the gospel and lawful authority of the church. Because of this it is necessary for the church to take action for the sake of the individual and the welfare of the church. In cases of this kind the correct procedure for the church is not to use physical force and compel the disobedient to submit but simply follow the example of Jesus; clearly state to the rebellious one what is to be required of him and leave the matter optional with the individual. Thus the church is using force in a legitimate way. Action of this kind causes the offender to see himself quicker than any other way and in most cases will bring repentance and submission.

It appears the early church leaders proceeded in this way for their instruction is on this manner, (II Thes. 3:6, Rom. 16:17,

II Tim. 3:1-3, Eph. 5:11). In these passages in regard to those (in the church) who walk disorderly, those who cause offences contrary to sound doctrine, those who participate in the unfruitful works of darkness and wickedness of these last days, indicating rebellion against gospel teachings and lawful authority of the church the loyal are commanded to withdraw fellowship, have no fellowship, avoid them, from such turn away.

This instruction is in harmony with the Lord's method of exercising force in cases of resistance and rebellion. For the church to hold in membership one who rebels against gospel teachings not only encourages the offender in his rebellious way but brings disaster upon the church. It is not hatred that prompts discipline but love for the offender and for the other souls in the church. That professed Christendom has ceased to use her legitimate authority in this way is an indication of lack of concern and love for her membership.

Then again we have an instance where Jesus used

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another method in exercising force (John 2:15), "And when He had made a scourge of small cords He drove them all out of the temple, and the sheep, and the oxen; and poured out the changer's money and overthrew the tables." Here we have a case where he used physical force and cleansed the temple. However, there apparently was no resistance on the part of the offending parties, hence no actual combat. Nevertheless we cannot but believe that the Savior used the "scourge of cords" and the offenders felt the

effects and fled. What Jesus did He did as one having authority and although at times His authority was questioned, yet His opposers could not withstand His power. The thing that promoted this act on the part of Jesus was this: the temple which was intended to be a place of prayer and worship was polluted with merchandising interests in connection with their ceremonial worship. The whole thing was so offensive to Jesus that he forcibly expelled them.

That there are times when the church must resort to this method of force we believe is clearly given in the gospel. Not that we should make a scourge of cords and inflict physical punishment on folks but that the church should use her God given power and authority to cleanse herself and put to flight those that would merchandise and corrupt her.

The past history of the church reveals to us the fact that Satan has continually been trying to corrupt the church by introducing innovations and departures from the original faith and practice. His efforts in

this line are put forth through members in the church who allow themselves to be deceived and operate at his command. The early church had this condition to deal with and they evidently used this method of force to protect the church and cleanse it. For reference along this line notice the following (I Peter 5:9, James 4:7). In these references we have warnings about how Satan goes about doing his work and the instruction is to "resist" him. In regard to those in the church who are wilful sinners and puffed up with it, the instruction to the church is to deliver such an one into Satan—put away from among yourselves that wicked person. This is to be done with the "power of our Lord Jesus Christ." Thus the church is exercising force in putting away evil. Evidently Paul in his work used this force (I Cor. 4:18-21, II Cor. 13.) Here he threatens those who are obstinate and puffed up, warning them as to what He will do if He comes and they do not repent; indicating that He would use "sharpness" and that He would not "spare"

and that He would do this according to the "power" that the Lord had given Him. Thus we believe the church must use this method of force—the God given power and authority to purge herself of wickedness.

Now in both these instances Jesus exercised force "within" the church. In dealing with the world His methods were altogether different. He never compelled anyone to live righteous, but He "required" righteousness of all those who would follow Him.

The true church will do likewise. It is well known that most church bodies do not exercise discipline, in place of this they are trying to enforce righteousness upon the world, but this we will try to notice later.

SOWING AND REAPING

Chester Hiatt

"Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap." (Gal. 6:7). Then the apostle Paul tells us in the 8th verse

"For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting."

Dear reader the purpose of this article is this, first: we are all of us sowing, let us be careful what and how we sow. Second: too many of us seem to think that we can get by in this life with what we are sowing, or in other words go through this life without making right some of the wrongs we may have done our fellow brother, or sister. We are simply deceiving ourselves and forgetting that God is not mocked.

Now I would like to give a few illustrations of sowing. A high powered car, racing at terrific speed, came plunging down the street at the same moment that a bright-eyed little girl was attempting to cross. No one saw what happened, but suddenly there rang out above the din of the street a child's cry of wild terror, and then a mangled little form lay between the street car rails. Meanwhile the big green car disappeared. For several days the newspapers were filled with

stories of the tragedy, for the little one belonged to a well known family of the city.

Editorials were written concerning the punishment that was due a hit-and-run driver. The police searched in vain for the heartless person, but he was never found. The state legislature was importuned to enact stricter and more drastic laws dealing with the crime. But the crime of hit-and-run is an old one, and far more common than we usually think.

There was that white faced little one tossing upon her little bed in the basement flat. Plumbing repairs were expensive and the collection of rents was not easy in that section of the city. The result was that only the very poorest tenants were to be had and the property and the tenants deteriorated together. When the little one was carried out in her cheap pine coffin, no one ever inquired as to who her killer was. The newspapers did not give a line to it, but someone was responsible and he escaped!

Someone in the sacred name of liberty, printed

and sold a malicious magazine which fell into the hands of a group of school boys. Their innocence was befouled, their minds perverted and their souls stained by its corrupt pages and they went to their grave carrying the scars, but the hit-and-run driver who published the magazine for profit was never caught. He was not even pursued.

Someone whispered a slander which involved one of the finest men of our community. No one took the trouble to investigate the facts and disprove them, with the result that an innocent citizen was struck down in the midst of a promising career, but the hit-and-run attacker was never apprehended.

The problem of living would be vastly simpler if it were possible to make every individual assume responsibility for his own driving, but a vast multitude of drivers escape all penalty—at least all penalty but their conscience.

But God does not forget. Even a hit-and-run driver cannot hope to evade him.

Now my dear reader have you ever been guilty of being a "hit-and-run driver?"

Have you ever been guilty of telling something on which you could not prove, possibly you couldn't even tell where you heard it, if you were taken to task for it. Let us remember that even if we are never taken to task for what we say or do in this life, that God will hold us accountable in the end.

—R. 9, Peru, Ind.

LEARN OF ME

Matt. 11:29

J. H. Beer,

Does the church depend upon education? Yes, and no, (education signifies to impart knowledge to; to cultivate the moral or intellectual faculties of; instruct; train) (Universal Dictionary.) All persons should have a common school education at least, for their own personal good, that they may not be taken advantage of by evil men.

We have come to a time when men are advocating the idea that persons may educate themselves into the favor of God, and eliminate the cross, and by moral and intellectual training secure

salvation. The natural man receiveth not the things of the spirit of God; you must be born again, John 3:5. There is no saving merit in the wisdom of this world, (I Cor. 1:19-21). For it is written, I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. Christ's church is not built upon human wisdom, (I Cor. 1:26-31). For ye see your calling brethren how that not many wise men after the flesh, not many mighty, not many noble, are called; for God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the mighty. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that according as it is written he that glorieth let him glory in the Lord.

We hear it emphasized today that the great need of the church is leadership, telling us what great scholars Moses and Elijah were and what brilliant intellects of their day. God supplied Moses with the message to deliver to the children of Isreal. He did not learn it in the Egyptian school; I do not remember of any place in the Bible where God has placed emphasis on Moses scholastic scholarship qualifying him for leadership; but I read this, (Heb. 11:23-30), By faith Moses, when he was come to years refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season. Esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of reward, Moses learned to honor God and His people from his mother who was a slave in bondage, hired to raise the child.

We are told the twelve apostles had the finest university course with which human beings were ever favored, for three years

with the great teacher, the son of the living God. That is certainly misleading, (University signifies an assemblage of colleges or incorporated institutions for instruction in higher branches of art and empowered to confer degrees in several arts.) The aposles never went to such a school, (Acts 4:13). Now when they saw the boldness of Peter, and John and perceived that they were unlearned and ignorent men, they marveled and took knowledge of them that they had been with Jesus.

The apostles were with Christ during His ministerial work, before He left they were commanded to tarry at Jerusalem until they were endued with power from on high. What the church needs to day is spirit filled men who are willing to follow Christ, who are willing to be led by Him into the fullness of His gospel. Jesus says follow Me and I will make you to become fishers of men, he that followeth Me shall not walk in darkness but shall have the light of life; take My yoke upon you and learn of Me, (James 1-5). If any of you lack wisdom let

him ask of God that giveth to all men liberally and upbraideth not and it shall be given him.

—Denton, Md.

THE CHURCH

L. I. Moss

Different ones have written on this subject, but there can not be too much said about the church. It is the greatest organization on earth, unless it would be the home.

Jesus told Peter, "Thou art Peter and upon this rock I will build My church." I trust we are all ready to recognize Christ as the owner of the church, He is also the builder of it. The word also says the church is subjected to Christ. I trust as we think of the church we will think of it as a divinely called out body of believers, called out of the world by God and Christ to serve our Lord.

If the church is such a body, how hard we should try to do our best to make the church what it ought to be.

Dear readers, did you ever stop to think how

glorious it would be if all of us elders, ministers, deacons, yes every member of the church would all do as the apostles say, "all be of the same mind?" And that mind would be to do all the church asks of us. We ought to think the church has not asked anything of us only that which will help maintain the gospel requirements in the church.

Some times we hear people complain about the church asking too much of us. I fear we are looking at this wrong. We ought to be glad the church has enough concern for us to try and keep us lined up with the gospel, yes dear young members, in all the church asks of you, they have your good in mind, the church asks you to dress plain because the gospel requires it and also it protects you from many worldly things. The church asks you to abstain from worldly amusements, and this protects you from many temptations. To any young or old it will pay you if you listen to the church in all she asks of you in any of these things. We all ought to be interested in the work of the church, do our

utmost to help keep it as clean and pure as we can. This will make our Christian life a joy and pleasure.

Those who belong to the church and always find fault, think the church is too strict, and asks too much, too particular about where we go and how we dress, and how much we mix in worldly amusements and entertainments—these folks have no joy and happiness in their Christian life. They remind us of a sheep killing dog, that slips around shy and ashamed. The above church people when they come to church they are shy or ashamed, they shun the elder or others in the church, because they know they have not lived up to the ideals of the church or the word of God.

Only a few years ago in a church where I was elder, there was a young brother who could not conduct himself right at church; he thought the church was radical, he did things which did not please the church and finally because of his conduct he was expelled. A few months ago I received a letter from this young man, he saw the folly of his way

and has come back to the church. He now has a different view of the church, and says the church is right and he wants to do all he can to help keep the church pure.

I am sure the church to this young man is now much different from what it was before. I hope and pray our young as well as older ones will realize our conference and the church in general does not make requirements of you to place burdens on you, but to protect you and to keep the church the kind of a body Jesus wants it to be. We should be careful when we rebel against the work of conference, or refuse to do what the church asks of us.

McClave, Colo.

A PERFECT CHRISTIAN

In Two Parts—Part II

J. F. Britton

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God," (Heb. 6:1).

Our exposition of the seven requisites which constitute a Perfect Christian in Part I was not intended to convey the idea that there are no other scriptural virtues to be incorporated in a Christian's life.

Spiritual perfection does not come, in its fullest sense, instantaneously, to illustrate: a new born babe may be normal and perfect so far as a human being is concerned, but unless the perfect child grows and develops mentally and physically, it will not mature into the full stature of manhood. Hence, Paul in the text at the head of this article is not urging us to stay in childhood, and spend all of our lives in the first principles of faith, repentance and baptism, but is pleading for growth and development in all the spiritual virtues: "Let us go on unto perfection," "till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Eph. 4:13.)

Jesus said, "Be ye therefore 'perfect,' even as your father which is in heaven is

perfect," (Matt. 5:48). And in Hebrews 12 we read, "Without holiness no man shall see the Lord." Now, in view of these imperative demands for perfection and holiness, it stands to reason that it is only through faith in the "imputed righteousness of Christ" that man may become perfect and holy. Paul could well say, "I can do all things through Christ which strengtheneth me," (Phil. 4:13). "For it is God which worketh in you both to will and to do of His good pleasure, (Phil. 2:13).

It is therefore, the functioning of the spirit of God, in the hearts and lives of his people that enables them to attain the spiritual perfection and holiness.

The solution that will clarify the subject under consideration is found in (II Cor. 8:12), "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." Therefore when a man is willing, submissive and can truthfully say, "Thou art the Potter, I am the clay, make me Lord, what Thou would have me be," and if he is sincere and has an intense longing of the soul for

righteousness, perfection and holiness, he will get his reward. For "Blessed are they which do hunger and thirst after righteousness; for they shall be filled," (Matt. 5:6). And being filled with the grace and spirit of God, one can "go on unto perfection," by "adding to their faith, virtue; and to virtue, knowledge; and to knowledge temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ," (II Peter 1:5-8).

As a defensive, one needs to be clothed with the "whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to with-

stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the spirit, which is the word of God," (Eph 6:11-17). Thus equipped and qualified, one is ready to press on toward the goal for the prize of perfection in Christ Jesus, surmounting every obstacle and discomfitting every foe and combatting and overcoming "the lust of the flesh, and the lust of the eyes, and the pride of life," (I Jno. 2:16) and every carnality that soils the soul.

Thank God and praise His holy name, that "perfection is possible" for those who have "been crucified with Christ," and "the world is crucified unto them," and whose lives are hid with Christ in God, (Col. 3:3).

And as Abraham was justified through faith,

verified by his works, and it was "counted" and imputed unto him for righteousness; and he was called the friend of God, (Jas. 2:23), in like manner, those who accept Christ in genuine faith in His divinity and His vicarious atonement that we might stand justified and made perfect in His righteousness. "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:8-10.)

Peter says, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (I Peter 4:18.) This text verifies the fact "that the man of God may be 'perfect,' thoroughly furnished unto all good works." (II Peter 3:17.)

Therefore it should be seriously considered that by virtue of divine authority, holiness and perfection are both essential and indispensable in the plan of salvation. —Vienna, Va.

WHY COMPLAIN?

G. W. Reitz

Dear reader of the Monitor, my mind is drawn back to my childhood days. You who have lived the three score and ten and over and were raised up in the hills and mountains, born and raised in the old log cabins with two small rooms and two small windows in it; our fathers, mothers and wives, how they endured the trials and hardships of life to support their families with food and raiment. Our good mothers and wives made their own clothes for the children.

We hear people complaining about hard times. You who have lived the life and have experienced the hardships of life ought not complain. We are living in a land of plenty. God has so wonderfully blessed us with the fruits of the earth. If we have food and raiment let us therewith be content.

If we put our trust in Him and live the life of our Savior—He knows our needs and is our friend in time of distress—if we obey Him and do His will He will

stand by us.

As the Psalmist says, "He shall spare the poor and needy and shall save the souls of the needy." (Rom. 13), "Let every soul be subject unto the higher powers for there is no power but of God, the powers that be are ordained of God."

Now dear brethren, I have given a few thoughts of our younger life, you have experienced it and seen the changes of the times to the days we are living in now. Of all modern conveniences, are we better these days than they were years back—are we better Christians? I doubt it. Think of it, give us your mind, you who are better versed. "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap."

YE ARE THE LIGHT OF THE WORLD

D. K. Marks

"Ye are the light of the world. A city that is set on a hill cannot be hid," (Matt. 5:14). This is a part of Jesus' sermon on the mount.

Before Jesus had come into the world man had forsaken the law of God, plunged in sin and wickedness, wandering about in darkness, looking for a light. Finally Jesus came into the world bringing light and salvation. Surely it is the most wonderful sermon that was ever preached. We take notice that it was taught and preached to His disciples, His true followers.

Jesus takes a simple, familiar illustration. A city that is set (or built) on a hill cannot be hid, it is always visible from every direction every day in the year, so Jesus meant that His followers should be known always wherever they go.

"Neither do men light a candle and put it under a bushel, but on a candlestick and it giveth light to all that are in the house," (Matt. 5:15). Naturally speaking it would be very foolish to make light and cover it up, sooner or later the light would be smothered out.

Why is it that Christian (?) men and women go to and fro hiding the religion of Jesus Christ under the

fashions of the world? Whosoever therefore shall be ashamed of Me and My words in this sinful and adulterous generation, of him also shall the Son of Man be ashamed when He cometh in the glory of His Father with the holy angels.

That will be a very sad time when Jesus comes to gather His saints and those are left behind who have not been true and faithful to His commandments. It surely will pay to let our light shine for Jesus. He promises us eternal life; we shall reign with him forever and ever. The gospel speaks of five crowns awaiting the true and faithful. James 1:12 speaks of a crown of life. Paul in I Cor. 9:25 speaks of the incorruptible crown. Paul in Thes. 2:19 speaks of the crown of rejoicing. I Peter 5:4 speaks of the crown of glory. II Tim. 4:8 speaks of a crown of righteousness.

May our light shine forth in the fruit of the spirit, love, joy, peace, long suffering and patience.

Be not conformed to this world but be ye transformed by the renewing of your mind. Jesus came to set up a standard of living, dif-

ferent from the foolish, proud, and sinful pleasures of the world. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." (Matt. 5:16).

We again see that Jesus requires good works in our walk and conduct, in our dealings one with another, therefore as we have opportunity let us do good unto all men, especially unto the household of faith.

May this message of Jesus ring in our ears as we go through life.

—R. 3, York, Pa.

**THERE IS NO PLACE
LIKE HOME**

We may apply it to our heavenly home as well as to our earthly home.

Mid pleasures and places though we may roam, be it ever so humble there's no place like home. A charm from the sky seems to hallow us there, which seek through the world is ne'er met with elsewhere, home, home, sweet, sweet home, there is no place like home; there's no place like home.

Splendor dazzles in vain,

oh, give me my lowly thatched cottage again. The birds singing gayly, that came at my call; give me them, and the peace of mind dearer than all; home, home, sweet, sweet home, there's no place like home, there's no place like home.

How sweet 'tis to sit 'neath a fond father's smile and the cares of a mother to soothe and beguile. Let others delight mid new pleasures to roam, but give me, oh, give me the pleasures of home; home, home, sweet, sweet home, there's no place like home, there's no place like home.

To them I'll return overburdened with care, the heart's dearest solace will smile on me there. No more from that cottage again will I roam; be it ever so humble, there's no place like home. Home, home, sweet, sweet home, there's no place like home, there's no place like home.

—Selected.

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* **NEWS ITEMS** *
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MOUNTAIN VIEW

On December 8th, our small con-

gregation met in quarterly council. Our Elder J. E. Bryant was present and took charge of the service. He read a short scripture lesson and lead us in prayer.

Most all of our members were present, there were a few of our number who had a bad cold that seemed to be quite prevalent in the neighborhood. All seem to be getting better.

Eld. J. E. Bryant was retained as our Elder for another year; Bro. Joseph Trissel was selected as our church clerk and treasurer; Bro. D. M. Click was retained as correspondent and Monitor agent.

The Sunday School officers are as follows: James West was retained as superintendent; D. M. Click was selected as assistant superintendent; D. M. Click retained as secretary and treasurer; and Mrs. Elizabeth Trissel was selected as the assistant secretary.

It was decided to use the Brethren Sunday School literature for the two young classes. The average attendance of our Sunday School for the third quarter was 19.

If there should be some of our brethren and sisters who would like to change locations, we would be pleased to correspond with them. We have a real healthy country here in the Rocky Mountain region, one of the healthiest locations in the United States. We have a splendid farming section and raise the best of fruits—come out and visit us and learn of our grand opportunities.

—D. M. Click, Sec.

WAYNESBORO, PA.

We, the Waynesboro congrega-

tion held our fall love feast Saturday, October 29th and 30th.

Bro. Arthur Rice delivered a very good examination sermon in the afternoon and officiated at the evening communion services.

We had preaching on Thanksgiving morning in charge of Bro. Chas. Ness of Dallastown. Bro. Ness gave us a very good unadulterated message using the 10th chapter of the book of Esther, which was very interesting to his hearers. The old, old story is yet even new. Some that sat in his hearing never heard a sermon from the book of Esther.

We held our council meeting December 20th at 1:30 o'clock. All business was discharged in a Christian manner. At this meeting the officers were chosen for the coming year for our Sunday School and church.

We have decided to hold an evangelistic meeting in the late summer in our congregation.

The dates for our spring love feast have been chosen June 3rd and 4th, beginning at 10 o'clock on Saturday morning, June 3rd.

We extend a hearty invitation to all who can to come and especially to the ministering brethren.

A. Mae Tharp.

WATERFORD, CALIF.

In harmony with directions from the committee appointed by annual meeting, to labor with the church at this place, we held our first service at the home of Bro. and Sister M. S. Peters in the early fall. We have since met in various homes over a radius of twenty miles and have had some splendid

spirit filled services.

On the date of December 24, we met in council, which had been twice previously postponed, due to unavoidable causes. As part of our officers had been only temporarily appointed and others had been previously elected as assistants we held our election of officers.

One brother who had been disfellowshipped, through a misunderstanding, was received back. Little other business was transacted.

We ask an interest in the prayers of the brotherhood that the work here may go on unhampered and that we may help some sinner to see the light.

L. Russell Johnson.

COON RIVER CHURCH, IOWA

October 30th Bro. Marion Roesch and family came into our midst on their way from Mt. Morris, Ill., to their home in Colorado. After Sunday School Bro. Roesch gave us a strong sermon from Mark 8:36, "What shall it profit a man if he gain the whole world and lose his own soul?" Showing to us very vividly the great need of saving souls instead of worldly gain. A number of our Dallas Center brethren and friends came over and worshiped with us. After lunch at noon Bro. Roesch again addressed us from St. John 14, that wonderful comfort chapter, which means so much to us all. Altogether we had a very uplifting meeting and felt it was good to be there.

December 13th we met for business meeting. On account of health conditions and isolation some of our members could not be there. For this we were indeed

sorry, as we need the help and encouragement of all. Elected Sunday School and church officers. Lifted our December offering for the Board of Publication. Not so much business came before the meeting as sometimes.

A short time was spent in discussing the spiritual need of the church. Also the economic side as to placing of the means entrusted to us where it will accomplish the greatest possible good. Some good thoughts were presented and a very fine spirit prevailed.

Some time ago two of our elderly and faithful members, who were born into the spiritual realm when quite young, and have walked the path of life together for over a half century, and are now afflicted, requested the anointing together. This was a very impressive and most beautiful service. Different to any we had ever been eye witness to before. At this time these good people expressed a great desire to again meet with us in worship. Arrangements were made and we are now holding services in their home.

All enjoying Sunday School and good gospel sermons each Lord's day. Feeling grateful for the unity among us and the promise to the faithful few, praying daily that God's spirit may abide with us now and always.

Elizabeth Erb.

WALNUT GROVE

The Walnut Grove Dunkard Brethren met for regular council January 5th, with our Elder Thos. C. Ecker presiding. The meeting was opened by reading Phil. 2:1-18,

and prayer by Bro. Geo. Bowers.

We reorganized our work for the coming year by electing Bro. Birnie Shriner as Sunday School superintendent; Bro. Milton Cutsail, assistant; re-elected Bro. Geo. Bowers on the trustee board. Delegates to district meeting, Brethren Birnie Shriner and Thos. Ecker. Our church clerk tendered his resignation, and Sister Ella Ecker was elected to fill the vacancy.

Business was all disposed of in a pleasant manner.

Our services are well attended. Sunday School and preaching every Sunday morning at 9:30 and 10:30, and every two weeks in the evening. We desire the prayers of the faithful, also their presence will be appreciated.

M. Ella Ecker.
Taneytown, Md.

We have a nice supply of manuscript on hand now so do not be alarmed if your contribution does not appear in the Monitor at once. This is not a hint to stop writing for a while, keep it up, we have plenty of room in our files and we will need the material later on.

—Editor.

McCLAVE, COLO.

The Clover Leaf congregation met for regular quarterly council January 7, 1933, with our Elder L. I. Moss presiding.

All church and Sunday School officers and teachers were elected for the new year.

We have bought the Cheraw church and all material has been moved and ready to start building our new church.

We trust each piece will be put up with prayer and all be done to glorify our Father in heaven.

All those that know the worth of prayer remember us at this place that we may be found faithful and strive at all times to do His will.

Sister Bessie Pease.

ENGLEWOOD, OHIO

We met in regular quarterly council on December 31, 1932. The membership was well represented and the work was taken care of promptly with harmony prevailing.

At this time all of our church and Bible school officers for the coming year were elected.

A call for the election of a Deacon was heard and acted upon favorably by the church. The lot fell on Bro. Ora Heisey. He was duly installed and received into the office by the church. A young man and wife were received by letter.

Our work is going along nicely and we enjoy well attended regular services.

OBITUARY

David Kilian, son of Christian Kilian and wife, was born in Columbiana county, Ohio, May 25, 1849 and departed this life on December 16, 1933 at the home of his daughter, Mrs. Jesse Culp of Goshen, Ind., at the age of 83 years, 6 months and 21 days.

In 1877 he was married to Mary E. Fisher, who preceded him in death in 1880. To this union was born one daughter, Rosa Mae. In 1883 he was married to Mary Miller Anglemyer of Union township. To this union was born one son, Lloyd

Kilian of Walkerton, Ind.

Surviving him are two children, Mrs. Jesse Culp of Goshen, Ind., and Lloyd Kilian of Walkerton, Ind.. seven grandchildren, and three great grandchildren; one sister, Mrs. Louina Pittman of Bremen, Ind., and a host of relatives and friends.

Bro. Kilian was a member of the Church of The Brethren for a number of years. A few years ago he renewed his covenant when he united with the Dunkard Brethren church at Goshen. Later on he was lettered over to the Fairview Dunkard Brethren church to which he was a faithful member until death. Although Bro. Kilian could not be with us in the services as much as he would like to have been on account of old age and poor health, we were glad that he could be with us at our communion services on October 1. He expressed himself that he never was at a communion where he enjoyed himself better.

Bro. Kilian lived on a farm in St. Jo county for a number of years. After he broke up housekeeping he made his home with his son, Lloyd until the last year or so he made his home with his daughter and son-in-law, Mr. and Mrs. Jesse Culp, where he had a splendid home.

Services in the Union Center Church of The Brethren, in charge of Elder L. P. Kurtz. Burial in the Union Center cemetery.

M. S. Morris,
North Liberty, Ind.

OBITUARY

Mary D. Killinger, daughter of

Jacob and Rebecca Killinger, was born April 28, 1845 and departed this life January 12, 1933, at the age of 87 years, 8 months and 14 days.

She was fifth in a family of eight children. Her four sisters and three brothers all preceded her in death.

Forty-eight years ago she made her home with her sister, Mrs. Samuel Sprankel. After the death of Eld. Sprankel and wife, she remained in the same home with her niece, Mrs. Aaron Boltz.

She began serving her Lord at an early date in her life. She believed in and contended for the old "Land Marks" of the church for which Elder Sprankel and the early church fathers contended. As an evidence of her desire to remain loyal to the "Faith of Our Fathers" she united with the Dunkard Brethren in 1926.

Sister Killinger called for the anointing, and as she neared the end of her race she longed to depart and receive her reward. Her chair in the home is vacant, but she continues to live in the memory of her friends and her brethren and sisters.

One by one our loved ones leave us,
As the hour of life grows late;
One by one their partings grieve us,
They are passing through the gate.

Funeral services at the home by Brethren Rufus Wyatt and Theodore Myers. Burial in Mudbrook cemetery.

F. B. Surbey,
No. Canton, O.

OBITUARY

Eugene Ilene, infant daughter of

Frank H. and Minnie Brooks, was born September 1, 1932 and went to be with Jesus January 18, 1933, aged 4 months and 17 days.

On the other shore she waits the coming of her parents, her brother and sister, Marion and Leona, her grandparents, and many other relatives and friends. Her stay was brief, yet the sweetness of her little life will remain an endeared memory to us. How blessed her winsome life which brought down something of heaven into our lives. But having been transplanted into bliss she now adorns the immortal bowers.

Wherefore should I make my moan

Now the darling child is dead?

She to rest is early gone,

She to Paradise is fled;

I shall go to her, but she

Never shall return to me.

God forbid her longer stay,

God recalls His precious loan;

He hath taken her away

From my bosom to His own,

Surely what He wills is best

Happy in His will I rest.

Faith cries out, "It is the Lord,"

Let Him do what seems Him good;

Be Thy holy name adored,

Take the gift a while bestowed;

Take the child no longer mine;

Thine she is forever, Thine.

Funeral services were held in the Brethren church, conducted by Bro. Ezra Wolf, assisted by Eld. D. A. Crist.

The little darling's remains were laid away in the Quinter cemetery.

Sister O. T. Jamison,

Quinter Kans.

OBITUARY

Ezra Kendall was born Novem-

ber 6, 1872, near Greentown, Ind. He was the son of John and Catherine Hershberger Kendall. He died January 6, 1933, at his home 711 West Wilkinson street, Goshen, Ind., following a brief illness with heart trouble. He had been ailing for about two years. His age at the time of his death was sixty years and two months.

While still living in Howard county Bro. Kendall was united in marriage to Sarah Mast, also of Howard county. To this union were born four children: Mrs. Laura M. Carpenter of Goshen, Ind., Ralph Sanford Kendall, who preceded his father to the spirit land March 28, 1925, Martha Kendall at home, Merle Kendall, of Goshen, Ind.

Besides his wife and three children, he leaves to mourn their loss three brothers: Nathaniel and Joseph of Greentown, Ind., and Riley of Topeka, Ind.; three sisters, Mrs. Charles Gerhart, of Indianapolis, Ind., Mrs. Charles Kesler of Muskegon, Mich., and Mrs. Albert Lantz of Greentown, Ind.; four grandchildren, besides many other relatives and friends.

The same year they were married, Bro. Kendall and his wife united with the Church of The Brethren, Santa Fe congregation, in Miami county. In 1914 they moved to Topeka, Ind., and while living there Bro. Kendall was elected to the office of deacon in the Topeka church of the Brethren.

In 1919 the family moved to Ligonier, Ind. One year later they moved to Goshen, Ind.

Bro. Kendall was a man of earnest and strong convictions, with definite ideas of right and wrong. These convictions ex-

pressed themselves always, not only in dealing with his fellowmen, but in making decisions affecting his own life.

This led him, six years ago to affiliate with the Dunkard Brethren church of which he was a member at the time of his death.

Bro. Kendall had no enemies, even among those who differed with him in opinion. He was a man of wisdom and foresight, whose advice was much sought. This wisdom and foresight resulted from making religion a part of his daily life.

He was a constant reader of the Bible and guided his living thereby. During the last two years of his life, his mind, though sometimes clouded from illness, dwelt much on the spiritual home to which he felt he was drawing nearer. This helped him to remain cheerful and contented to the last. He faced the great change without fear or regret.

The funeral service was held in the west Goshen Church of The Brethren, conducted by Bro. Arthur Miller and M. D. Stutzman. Text: St. John 14:1-2-3-4. Burial in the Solomon's Creek cemetery.

Leland A. Carpenter.
Goshen, Ind.

UNWISE ECONOMY IN HARD TIMES

Robert E. Spier

There is an economy that is never wise or right. It is economy in making the Bible available for men.

When the days are dark, men need its light. When the times are hard, men need its comfort. When the outlook is discouraging, men need its confidence. When despair is abroad, men need its word of hope.

There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these today.

The Bible is not a book of political maxims or theories at all. It is a book of living principles. Its spirit is the spirit of brotherliness and good will. It is a summons to helpfulness, "Bear ye one another's burdens." It is a summons also to self-respecting independence: "Let every man bear his own burden."

It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for the large part of the poverty and suffering of the world; and also at

the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and society. And the Bible is the only book which tells His story. It alone preserves His words, which are spirit and life. It alone records His deeds by which He saved the world and would save it now if we would obey Him.

The best thing men can do is to spread the Bible and to get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice, or wrong, or war.

The last place to economize is in our gifts to spread over America and the whole world the gospel and the book which contains it.

OUR MANNER OF CONVERSATION

Orville Royer

Of what do our conversations consist in these days? Many times they are about temporal things more than

spiritual things. "Only let our conversation be as it becometh the gospel of Christ." In (Col. 4:6) "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." (Tim. 4:12), "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

(Eph. 4:29), "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. Jesus said in Matt. 12:36, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." There are many idle words spoken these days. If they are not forgiven in this life, they must be given account of in the day of judgment.

Knowing that the earth and the works that are therein shall be burned up, and (II Pet. 2:11) "Seeing then that all these things shall be dissolved, what manner of person ought ye to be in all holy conversa-

tion and godliness."

May the Holy Spirit direct our thoughts, actions and words in a way that will please Him. May the last verse be our prayer, (Ps. 19:14) "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer."

—Dallas Center, Ia.

MY NEIGHBOR'S BIBLE

I am my neighbor's bible,
He reads me when we meet;
Today he reads me in my home,
Tomorrow on the street,
He may be relative or friend
Or slight acquaintance be,
Yet he is reading me.

And pray, who is my neighbor
Who reads me day by day,
To learn if I am living right
And walking as I pray?

O, he is with me always,
To criticize or blame;
So worldly wise in his own eyes,
And "sinner" is his name.

Dear Christian friend and brother
If we could only know
How faithfully the world records
Just what we say and do;
Oh, we would write our record plain
And come in time to see
Our worldly neighbor won to Christ,
While reading you and me.
—Selected by Mae Tharp.

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SUNDAY SCHOOL LESSON

- Jan. 1—John 1:1-18
Jan. 8—John 1:19-34
Jan. 15—John 1:35-51
Jan. 22—John 2:1-12
Jan. 29—John 2:13-25
Feb. 5—John 3:1-21
Feb. 12—John 3:22-36
Feb. 19—John 4:1-26
Feb. 26—John 4:27-42
Mar. 5—John 4:43-54
Mar. 12—John 5:1-16
Mar. 19—John 5:17-31
Mar. 26—John 5:32-47

BIBLE MONITOR

VOL. XI

March 15, 1933

No. 6

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE CHURCH OF CHRIST AND POLITICS

Of late years it seems there has been a marked change of sentiment in professing Christendom as to what relationship should exist between church and state. This change of sentiment has resulted in a different attitude toward and relationship with the political government. This deviation is in keeping with the general trend of the church at large in its gradual decline.

In speaking of politics we have reference to the art of government or the administration of public affairs. That there must be a system of government for the general welfare of humanity we do not question. Although there are different forms and natures of government, the primary

purpose is to have a supreme power whose duty it is to enact rules or laws for the regulation of those under its jurisdiction and to see that these laws are enforced. Thus human conduct can be controlled and regulated to a large extent to the good of all concerned. The thoughts we have in mind mainly are: 1st, What relationship should exist between church and state? 2nd, In what do they have a common interest? 3rd, Should the church take part in establishing political government or the administration of public affairs?

As in all other matters the only safe method of determining these answers is to take heed to the example and instruction of our Lord Jesus Christ, the Head of the true church.

For information on the first question we turn to the

following scriptural reference (John 18:36), "Jesus answered, My kingdom is not of this world." Without question Jesus had reference to the church when he spoke this, and he definitely states, it is not "of" this world; as farther evidence along this line Jesus at one time stated in speaking of his disciples (the church), "They are not of the world, even as I am not of the world," (John 17:16). This should be evidence enough to convince us of the fact that the true church is not "of" this world.

Now political government is "of" this world, it cannot be otherwise. If all men would be in the true church of Christ there would be no need of "political government." This fact is self-evident. The true church has government of its own. As long as there are those in the human family not willing to be governed by the will of God as given in the gospel, there must needs be political government; and as long as these two powers exist (church and state) there will be a relationship of some nature existing between the two. Returning

to our example, Christ, we notice that He recognized political government, "Render therefore unto Caesar the things that are Caesar's." He was a "law abiding citizen." When brought before the governor for trial Pilate asked his accusers, "What evil hath he done?" After hearing the case he declared Jesus to be an innocent man, (Matt. 27). He also paid tribute money, (Matt. 17:24-27). We find no evidence in the scriptures of any conflict between Christ and the political government of His day, neither do we find evidences of any co-operation between the two. Each carried on their work separately, with no alliances between the two.

In answer to the second question, we notice there is one thing in which both church and state have a common interest—the welfare of the human family. In this common interest they cannot legitimately be workers together and maintain their integrity. Neither can the one work through the other to accomplish their designed mission—their methods of procedure and work are altogether differ-

ent. The state seeks to better the conditions of the human family through "legislation" which requires violence and punishment of evildoers. God has so ordained that, "Let every soul be subject unto the higher powers. For there is no power but of God. The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same; for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." (Romans 13:1-4).

While the mission of the church is to declare the gospel of the Lord and Savior Jesus Christ which brings remission of sins and regeneration to all who willingly accept in faith be-

lieving, and God has so ordained this. (Matt. 28:19-20) (Acts 10:42-42).

The state strives to prevent evil doing forcibly by punishing evildoers—the church uses her energy in converting wicked men through the power of God which causes them to willingly cease doing evil and live righteously.

In regard to the third question, we fail to find anywhere in the scriptures where Jesus took any part whatever in political affairs, either in helping establish political government or the administration of public affairs. We do find one reference where a certain man desired Him to speak to his brother that he might divide the inheritance with him. Jesus declared, "Man, who made Me a judge or a divider over you?" (Luke 12:13) As much as to say He had nothing to do with such matters. Neither do we find any record where Jesus attempted to accomplish His work through the state by legislation. Dare the church proceed otherwise than her Lord and Master? We believe if Jesus had intended for the church to work through

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political government He would have started it out in that way.

From this brief consideration of our example, Christ, on these matters it appears that the true church of Christ should recognize political government of whatever form or nature it may be. We should respect its rules and regulations, pay taxes and in every way be peaceable law abiding citizens. "For this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues;

tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." (Rom. 13:6-7.)

"Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well." (I Peter 2:13-14.) We should also pray for our government. "I exhort therefore, that, first of all, supplications, prayer, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (I Tm. 2:1-2.) These points seem to cover the duties and responsibilities of Christian people toward the political government under which they may be living, according to the scriptures. We are well aware of the fact that this doctrine on the matter in question is contrary to the prevailing idea and practice in the professing Christian church; however there is a reason for this. The worldly edu-

cated leaders (modernists) of professing Christendom who are largely responsible for the apostate conditions of so called Christian churches have advocated these spurious ideas with such smooth fair speech, great swelling words of vanity and deceptive arguments that the laity has largely been deceived. One of the arguments used by these deluded leaders in advocating participation in politics by the church is this: In order to have "good" government we must elect Christian men as legislators and office holders, leaving the impression that one of the features of the church in her mission is to maintain the government of state. This is absurd. We fail to find anything either in example of Christ and the apostles or the written gospel to sustain such a theory. It simply means this: usurpation of the power and functions of the state by the church; thus the church would be enforcing righteousness upon the people over which it has no legitimate jurisdiction. Is it consistent with the principles of Christ that a Christian man use violence in punishing evil doers as officials of the state are required to do? Nay verily! Again they tell us if Christian people do not go to the polls and vote and make good government that our political government will go to pieces; as much as to say that the power of God is not able to sustain the government of state. If Christian people fulfill their mission faithfully, God Himself will see to it that government in the state will be provided. (Rom. 13.)

The Protestant church in the past condemned Catholicism for its domination of state and yet they are advocating and attempting the very same thing. Usurpation of the authority of the state by the church is one of the things that has caused unconverted men to lose faith in Christianity. The purpose of the church in going into politics was to "clean up" the government and improve it and for the past quarter of a century great effort has been put forth in this line. The increased crookedness, corruption and lawlessness that has resulted speak unmistakably as to the success of the work. The so called

Christian church would do well to clean up the ungodliness and corruption existing in its own body. If it would do this and in place of trying to maintain political government and enforce righteousness upon those without, she would use her authority in maintaining government and exercise discipline over those within so they live as the gospel teaches it would then command the respect of those without and be a power in the world to the saving of souls.

The mission of the true church of Christ is to "teach and exemplify" righteousness in all nations, not to "legislate and force" righteousness upon them.

NOTICE

Because of an error, will all those who have sent donations by churches for the Publication Board to me, please drop me a card stating the amount. There will likely be a printed report of these donations so please let me know at once so none will be left out.

Such donations should be sent to the secretary or treasurer of the board. If

you should send it to me be sure and state that it is a donation and give name of church. By mistake some of these donations have been listed as subscription money, hence this request. Please be prompt.

We appreciate the promptness of sending in renewals of most of our readers. Financial conditions as they are we think this is fine. There are some that are delinquent at the present time and because of the increase in our mailing list of late those that have been delinquent for several months will likely be dropped out if not renewed before April 15th. You need the Monitor and we need your support—renew now.
Editor.

LIGHT AND DARKNESS OR CHURCH AND THE WORLD

B. F. Masterson

"And there was thick darkness in all the land of Egypt three days; they saw not one another, neither rose any from his place for three days; but the children of Israel had light in their

dwellings." (Ex. 10:22-23.)

Nothing effects one so much as contrast. There is much presented to us in this form. In this way we are deeply struck with the condition of our first parents, before and after the fall in the enjoyment and loss of Paradise.

Thus too, the different characters of the righteous and the wicked are more striking in Cain and Abel—one a murderer and the other a martyr. One a child of Beelzebub and the other one an heir of glory.

The contrast in Jacob and Esau—one engaged in pleasure of hunting, the other seeking the favor and blessing of God.

Sometimes this contrast was seen in a larger scale. For instance, look at the families of Noah and his sons, and the whole world—the one floating safely on the billows of the flood, which involved the others in utter ruin.

Our text leads us to consider one of these striking contrasts. The ninth plague is now afflicting the land of Egypt. Thick darkness is covering the whole land; horror is filling the minds of the Egyptians. But at

this very time the children of Israel had light in their dwellings. In this, God made a miraculous and striking difference, and in this we have presented before us the contrast between the world and the church. Or perhaps, more strictly speaking, between the carnal and the renewed heart.

We want to confine ourselves to this contrast as existing between the world and the church. Egypt in its darkness was a type of the world. It was also in other particulars. In its tyrannical dominion, as well as in diversified idolatry, but in particular in the darkness which enshrouded it.

We mean by the world, all responsible beings who are living without the fear of God, and are strangers to saving grace. They may greatly differ from each other. But those who constitute what in scripture is signified by the world, resemble each other in this—they are under the dominion of Satan and not the servants of the Lord Jesus Christ.

Now each such individual is a child of the world, and

the whole in their collective capacity are in darkness.

Darkness is an emblem of ignorance and error, and the world is involved in these; wise as it regards literature and science; but with respect to God, their souls' salvation and the religion of Jesus Christ, they are in darkness. Paul says, "God hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son," (Col. 1-13). "He that walketh in darkness knoweth not whither he goeth." Their understanding is blind and their judgments perverted.

Darkness is an emblem of guilt, and the world is involved in this. Sin is the work of darkness, and the whole world is guilty before God. "And this is the condemnation—that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (Jno. 3:19.)

Darkness is the emblem of misery, and in this the world is involved. The misery of the people of the world arises from three things: from the accusation of guilt, the cause of their condemnation as a fever, it

burns up their spirit, and this feeling they cannot extinguish.

Second, from the unsatisfying of their portion. They want happiness, but cannot find it. Their seeking and striving is like drinking ocean water—it adds to their thirst, or sinks into wretchedness as the prodigal, and have not even husks to eat.

Third, from the gloomy fears as to the future. Bad as the portion of the world is, it is their best; it is their good things, but it cannot be retained. Things that are seen are temporal, age advances, death intervenes, the grave opens and then there is the unknown, the judgment, eternity, and they have no light, no hope. Is this not enough to account for the misery of the sinner?

The Israelites, with light in their dwellings, were a type of the church. Who constitute the church? The spiritual seed of Abraham. Those who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Separated from the world and spiritual followers of the master, they are in the world as

Israel was in Egypt. But they are distinct and separate from it. They are the light of saving knowledge. They may be far inferior to the world in rank, wealth and learning, but they possess the true knowledge of God and His son. Paul counted all things, but loss for the excellency of the knowledge of Christ Jesus. (Phil. 3:8) They know Him as the true Messiah. They know him experimentally, in His power to save. "One thing I know, that whereas I was blind, now I see." Once they were in darkness, now they are in the light; delivered from the power of darkness and translated into the kingdom of God's dear Son. They have light of the divine approbation.

How glorious to have the assurance that we are in a saved condition; to know that we are born of God and know His voice; to know the love of Christ which passeth knowledge! "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1) They wear the robe of white, washed in His blood. "The path of the just is as shining light, that shineth more

and more unto the perfect day. "The way of the wicked is as darkness, they know not at what they stumble." (Prov. 4:18-19.)

They have the light of a joyful hope, "Christ in you, the hope of glory." Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works.

They have the light of divine presence, "Lo I am with you unto the end." He is their sun and their day. He guides by His glorious presence through the whole pilgrimage of life. He was the light of Abraham, Jacob and Israel. Thus by His spirit He leads His people into all truth and conducts them into eternal glory.

Note: The outline of the above article I borrowed—the clothing is original.

1250 E. 3rd St.
Long Beach, Calif.

SECRET SOCIETIES
Part I—In Four Parts

J. A. Leckron

There are many professed

Christians today, and even ministers, who belong to some secret society, and there is where the Devil gets his work in, for if the pastor can belong to them and be a Christian, the laity may say, "If our pastor can belong, then it is no harm for us to!" Secret societies must be either Christian, non-chrstian, or anti-christian. They must be classed some way, but where to class them is what puzzles many, even some professed Christians of long standing. The purpose of this article is to turn the light of God's word on secretism in general, rather than the expression of any opinion. Opinions of men amount to but little, but when God speaks by His infallible word, no wise person will turn a deaf ear, for "He that is of God heareth God's word." And the following thoughts are intended for such. Bear in mind that what is said is of the institutions of secretism, and not of individual members who may be more or less deluded, for my heart goes out in love and sympathy to such, for we have many good friends who belong to these ungodly institutions; and we pray God

that this message may enable all who claim to be His children, who are now entangled in them, may get complete deliverance.

"We wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12.) Most all secret societies are alike in foundation-principle, differing vastly in superstructure and apparent aims and purposes; ranging from the avowed enemies of society and God, to those whose ostensible purpose is to help or assist man, society, and God—the latter being more dangerous to the Christian professor, because more attractive to him.

We shall therefore consider the secret societies which require a belief in the Deity as essential to membership, and who have a form of so-called worship and prayer, as being a part of one great system, though independent of each other, and all subject to one great federal headship, or "Deity."

Though the names of some societies are herein

mentioned it is not because they are special objects of attack, or worse than others, but because they are the parents from which the whole brood have sprung, and the children have certainly Ape'd the iniquities of the parents.

In 1897 there were over six millions of oath-bound people in the United States, and since that date they have greatly multiplied, especially in women's lodges, so that a conservative estimate would now be from twelve to fifteen million members. They stand as a power in political, business, social and religious life in the United States. They affect politics, courts of justice, and in a degree dictate utterances of the pulpit. The question, then, which confronts the man or woman who would be a Christian is this: "Are secret societies Christian, non-christian or anti-christian institutions?" Upon the determination of this question hinges his relationship to them. If they were Christian, organized and carried on for Christ's glory and salvation of souls, then there would not be any harm in them, but every

Christian should deem it his sacred duty to help them along as much as possible. But if they are anti-Christian, then plainly the Christian should have nothing to do with them. If already joined to them, in ignorance of their real character, he should at once obey the word of God and "Come out from among them" and "Have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11) There can be no middle ground—no united service of God and Mammon. Jesus said, "He that is not with Me is against Me, and he that gathereth not with Me scattereth abroad." (Matt. 12:30.)

We take the broad ground that secretism is not only non-Christian, but that it is anti-Christian, and submit to the reader three lines of proof to this effect, viz. (1) By their own public declarations. (2) By the word of God. (3) By their fruits ye shall know them. First, by their own declarations: "Out of thine own mouth will I judge thee." (Luke 19:22.) No secret organization claims to be Christian, though many of

them do claim to be religious. Even Satan may affect religion, but is none the less anti-Christian. We know of no secret society that owns Jesus Christ as the Head and Center of their institution. We know of none that makes genuine belief in Him, and the doctrine of the cross, a necessary requirement to membership. We know of none that requires a public declaration of faith in Jesus Christ as God's Son, and His work of redemption for them as a condition to membership in the order. We know of none that holds as a fundamental tenet that He is the only way, the truth and the life, and that no man can come to God independently of Him. If there are such, they certainly are not included in the class here dealt with.

Christians are those who belong to Christ, and because they belong to Him they follow Him. "My sheep hear My voice," He said, "I know them, and they follow Me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand." (John 10:27-28.)

The first evidence is, they do not claim to be Christian, though they mostly claim to be religious. They recognize a deity whom they approach in prayer, have a form of worship, have teachings of morality for this life, a hope for the life beyond and a burial service, but all this wholly independent of Jesus Christ. Christ is excluded, and the blood of the covenant whereby the believer in Him "is sanctified" (Heb. 10:28-29) is accounted as an "unholy thing."

This is the practice, if not in so many words, and the order forbids the mention of Christ's name in any of their lodge work or prayers as unlawful. Now my dear reader, this is only the first part of this article on this subject, and we trust all who may read this, may be warned to keep out of these ungodly institutions.

—Greentown, Ind.

GREATER THAN JOHN THE BAPTIST

Grant Mahan

Speaking to the multitude one day about John the Baptist, Jesus said: "Among them that are born

of woman there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he."

Some centuries before the coming of Christ it was foretold that His messenger would precede Him. He came, and his preaching aroused such an interest that the people wondered whether he might not be the One for whom they were looking, the One who was to restore to them their kingdom and drive out their masters, the Romans. But he told them frankly that he was not the One whom they were expecting, but that he was His messenger to prepare the way for Him; and that the coming One was much greater, so much so that John did not consider himself worthy to loosen the shoe of the coming One.

And when his time had come, John preached the doctrine of repentance and baptism, saying that the coming One would baptize them with water and fire.

A little later the One so long and eagerly expected came and was baptized of John in Jordan, though John did not think himself

worthy. He continued his work for some time longer, and then because he was true enough to his God and bold enough not to fear man, he told the king his sin, and thus won the hatred of the king's fellow-sinners. Then he was arrested, thrown into prison, and at last beheaded through the plotting of Herodias.

On the face of it, it seems strange that such a one should be considered less than the least of men who entered the new kingdom of God. He was less because of the difference between the old Jewish church or kingdom and the new church or kingdom which Christ came to establish on earth. I should not want to say that anyone of the modern kingdom is greater, really, than John; but he is greater, as we find Paul saying, because God has "provided some better thing for us." And that "better thing" was Jesus, the word of God.

There are many beautiful things to be found in the Old Testament, but none of them come near to equaling the words of Jesus. Not one of us would wish to exchange our great and

precious promises for the promises made to the Jews under the old dispensation. The former were for this world, to obey the commands of the Lord that it might live long upon the land which the Lord their God gave them. We are looking forward to a better home, so that when our earthly house of this tabernacle is dissolved, we "may" have a building of God, a house not made with hands, eternal in the heavens." To be there is "far better" than in the ancient Canaan or even in our own United States.

John set an example which we shall do well to imitate; he did what he was sent to do, and did it with his whole heart, and he was so much in earnest that he preferred to obey the Lord and die at the hand of a wicked king, rather than to fail to be true to the teaching of his God. And sometimes men are afraid of petty officers in these days, afraid of the men who may give them some privileges which they want and which are too often violations of the law of the land. Men have been heard to say they do not want to offend a

given man because he has it in his power to get for them what they want. Whether the man of whom they seek a favor is a good man, or the favor they want one to which they have a right, does not seem to enter their heads; they want it, and he can give it—and the rest does not matter.

We need to be careful here, for nothing of that kind is good for us. If we do not stand for the right at all times and on all occasions, we are not like John the Baptist, and we shall not meet the approval of our Master. It is the obedient servant who is commended, not the one who is looking for the easiest and most profitable way for himself. Our blessings are greater than John's were. Will our obedience be less? That is the important thing to consider.

Homestead, Fla.

THE SERMON ON THE MOUNT

Part II—Matt. 5:13-16

Edgar F. Schildt

Our blessed Lord Jesus, having given the lesson on the Christian grace, which

every true child of God must be in possession of, now lays down the great fact that Christians are the light of the world, the salt of the earth, and that their conduct and influence are to elevate and bless mankind. Indeed this to me is a wonderful lesson. The more we think upon this lesson, and think upon the general trend of the world, how dark with sin, degradation, degeneracy, and debauchery full of wounds, bruises, and putrifying sores, (Isa. 1:6). the more we must conclude, the salt is getting less, and the lights becoming fewer. The doctrine of the gospel is as salt, it is relishing and preserves from putrefaction so to speak; it is penetrating, quick and powerful, (Heb. 4:12). It reaches the heart, (Acts 2:37).

The Lord's covenant with Aaron is called a covenant of salt, (Num. 18:19). Salt as required in all the sacrifices, (Lev. 2:13), and in Ezekiel's mystical temple, (Ezek. 43:24).

Now Christ's disciples having themselves learned the doctrine of the gospel, and being employed to teach it to others, were as

salt. So we as Christians in this age must be seasoned with the gospel, with the salt of grace; thoughts and affections, words and action, all seasoned with grace, (Col. 4:6). Have salt in yourselves, else you cannot diffuse it among others, (Mark 9:50).

What a great blessing true Christians are to the world. Mankind, lying in ignorance and wickedness, is a vast heap of unsavory stuff, ready to putrify; and as Christ sent forth His disciples in those days, so He intends His true followers in this dark age to season with knowledge and grace, (those who really relish divine things) by their lives and conduct as well as the doctrine which the true Christian will possess. If we as Christians, who should season others, are ourselves unsavory, void of spiritual life and vigor, our condition is very sad. For, (1) if such salt is irrecoverable, wherewith shall it be salted? Salt is a remedy for unsavory meat, but there is no remedy for unsavory salt. If a person can take up and continue the profession of Christianity, and yet remain flat,

foolish, graceless, and insipid, no other doctrine or means can be applied, to make them savory.

(2) It is unprofitable: It is thenceforth good for nothing; as a man without reason, so is a Christian without grace. (3) It is doomed to ruin and rejection; it shall be cast out and trodden under foot of men. So, just as good salt is of great need to preserve, so is bright light of great need to illuminate. All true Christians are light in the Lord (Eph. 5:8) and must shine as lights (Phil. 2:15), Christ calls Himself the Light of the World (John 8:12), and we are workers together with Him.

The gospel is a lamp to our feet and a light to our pathway, so with Christ in us and we in Him, and His living, abiding word in our hearts, will make us bright and beaoning lights in the world, as a city set on a hill cannot be hid. Christ having lighted these candles, they shall not be put under a bushel, but on a candlestick. Christ's churches are the golden candlesticks in which these lights are placed, so that their light may be diffused; we, who

have embraced the religion of our blessed Lord, will let our light shine in the world before men, will be to them for instruction, direction, quickening, and comfort, (Job 29:11), by our everyday walk, conversation, and conduct. To be sure we are not infallible, but we must show to the world that our highest aim is to correct our mistakes if at all possible, and to exemplify Christ in our lives.

Though we may be disabled at the present time, a disabled person, is not always a dishonest person, (Matt. 18:23-35). We must be a light in the community, by loving our neighbors as ourselves. We must be a light in the world by manifesting our love to each other, (John 13:35), and last, but by no means least, we will have our light shining in our homes. There are folks who seem to have their lights burning every place but in their homes; the place it is most needed, it is kept under a bushel. This is indeed a sad picture.

Listen, folks! If parents do not diffuse the salt, that preserving power, and this light, through their lives in the home, their life will not

count for much anywhere else (I Tim. 3:4-5, Tit.1:6).

Let us look at a few examples. I must often think of that old father Noah; do you think that he and his wife were a salt to, and a light in the home? Yea verily. Noah begat three sons, and this old patriarch (in a world so extremely wicked that none would heed anymore) saved his entire household. To me this is a wonderful thought.

Parents today say sin is on every hand, temptation on every side, so many things to draw the young people away, we can't raise up children right anymore. Do you know why? Children are not taught anymore the unadulterated word in the home.

What did the Lord say concerning Abraham? (Gen. 18:19.) Listen, this is what He said, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Dear readers, let us ask ourselves this question, how many of us as parents are worthy to receive from the Lord such commendation as that?

Listen to what the Lord told Moses to tell the children of Israel, (Deut. 6:7), "And thou shalt teach them (diligently) unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." The same is demanded of us today. Are we doing it? Read the 4th and 6th chapters of Deut., Josh. 24th chapter, and Eph. 6:4. This would be a solution of the world's trouble today if folks would read, study and do as the Lord here commands.

Now let us look at a man who lost all but two of his household, whose name is Lot. What was wrong here anyhow? First, we find Lot making a choice, and he made his own choice, too. Abraham gave Lot his choice, and just like folks today, Lot considered the secular things of life. His choice was for self and secular gain; he chose the well-watered plains of Jordan and pitched his tent toward Sodom. He forgot about the spiritual needs of his family, for the people of Sodom were wicked and

sinners before the Lord exceedingly, (read Gen. 13th chapter) and they vexed Lot's righteous soul from day to day, until the two angels led Lot, his wife and two daughters out of the city and commanded them not to look back. But this mother looked back, she remembered her children back there. She may have thought of some wild seed sown in their lives, perhaps she might have taken them to places of amusement, vice and folly, and put things on their bodies when small that she ought not, encouraging them to sow their wild oats, as we here sometimes say; however she thought back, and looked back.

Listen, mothers, and fathers too for that matter, in this day and age, will we be made to think back some day when it will be too late. May we as Christians let our light so shine before men and especially in our home before our children that they may be constrained to glorify our Father which is in heaven.

—Taneytown, Md.

Subscribe for the Monitor today.

THE LAW

Article II

J. H. Beer

The law was given by Moses, and the law of Moses included the decalogue. (John 7:19), "Did not Moses give you the law, and yet none of you keepeth the law?" The law which God commanded by Moses, (Neh. 7:10, 9:12-14, 10:29). Moses said honor thy father and mother, (Mark 7:10). This is the fifth commandment, (Heb. 10:28) "He that despised Moses law died without mercy." Persons were put to death for violating the decalogue, put to death for breaking the Sabbath, (Ex. 31:14). In John 8:30-38, we read Joshua built an altar according to the book of the law of Moses, now turn to Ex. 20:25, the very chapter where the decalogue is found—this proves beyond denial that the ten commandments are in the law of Moses. The law was not given till the time of Moses and Sinai, (Rom. 5:13-14). For until the law sin was in the world, the entrance of the law is located at Moses, again it is located

under the Levitical priesthood, (Heb. 7:11).

If perfection were by the Levitical priesthood (for under it the people received the law) what further need was there that another priest should rise.

The giving of the law is located 430 years after the covenant with Abraham, this brings us to the very year the Jews came out of Egypt, (Ex. 12:41). Beyond dispute what the Bible calls the law was not given till Moses, 2,500 years after Adam. The law is two fold in its purpose: first to restrain criminals it was a ministration of death, (II Cor. 3:7). Paul states what the law was for, (I Tim. 1:9-10). Knowing this that the law was not made for a righteous man, but for the lawless, and disobedient.

Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made. (Rom. 5:13-14), For until the law sin was in the world; but sin is not imputed where there is no law, nevertheless death reigned from Adam to Moses even over them that had not sinned after the similitude

of Adam's transgression, who is the figure of Him that was to come. Evidently God put the race on trial from Adam to Moses.

Second, the law was our school master to bring us to Christ, that we might be justified by faith, (Gal. 3:24-25). But after that faith is come we are no longer a school master, (the law) (Rom. 7:6.) But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

New covenant, (Jere. 31:31-32, Heb. 8:7-8.) The first covenant contained ordinances of divine service (Heb.9:1), and contained also the ten commandments (Deut. 4:12-14, 5:23, and 9:9-10). How much did the covenant embrace all included from Ex. 19:1 to Ex. 24:8? The book in which it is written is called the book of the covenant, (Exe. 24:7). The covenant was national and temporal if they obeyed, God would drive out the heathen (Exe. 23:22-32).

He wrote upon the tables the words of the covenant the ten commandments,

(Exe. 34:27-28). The ark contained the covenant, (I Kings 8:9-21). The old covenant done away (Heb. 8:6, 9:1-15, II Cor. 3:5-14). For if that which is done away was glorious, much more that which remaineth is glorious.

Christ is the end of the law, (Rom. 10:1). For Christ is the end of the law for righteousness to every one that believeth. I do not frustrate the grace of God; for if righteousness came by the law, then Christ is dead in vain. The Sabbath was given to Israel. There is no record of the Sabbath being kept until the Jews kept it, (Exe. 16). It was given to the Jews, (Exe. 16:29). The Sabbath was never given to any other nation, (Exe. 31:16). The Sabbath is classed right in with other holy days, sacrifices, (Lev. 23:1-14, Num. 28:2-16, I Chron. 23:29-31, II Chron. 2:4-8). It was abolished with them, (Col. 2:14-16).

—Denton, Md.

NOTICE

I am requested (by the chairman of the committee for locating our 1933

annual meeting) to announce through the Monitor that Mount Olivet Union Camp Grounds, about two miles north of Dillsburg, Pa., has been selected.

Those coming by auto, when they arrive at Gettysburg, Pa., will turn north on route 15, which will lead them to Dillsburg.

The camp grounds lay on the slope of the mountain. The water supply is furnished by an artesian well, which delivers a continuous flow of the best kind of water.

The tabernacle is very well built and has a seating capacity of 1,000, and is equipped with individual chairs.

The association makes no charge for the ground and will provide night lodging at fifty cents per night (beds are furnished) they will also furnish the meals at \$1.00 per day (three meals).

To furnish a well balanced and good meal, during a short stay, when the number to be fed is uncertain, increases the waste. Therefore the association is particularly anxious to know how many expect to attend the meeting.

We feel sure that all of us want to give the best of care in an economical way and therefore it was decided by the committee of arrangements that all those who expect to attend the conference will inform me as early as possible, and I will keep the association informed.

Do not think that I, or we may know that you expect to attend. Drop me a card, it costs but one cent.

I thank you for your co-operation and if you can attend the conference you shall reap the benefit.

Please announce the above in your congregation for the benefit of those who do not receive the Monitor.

A. G. Fahnestock,
Brunnerville, Pa.

Member on committee of arrangements.

* * * * *
* **YOUNG PEOPLES** *
* **SPACE** *
* * * * *

BEWARE!

Ruth Mellott

While seeing the downfall of the churches, and the falling away of the faith, I have been moved to write

on this subject, as I think it is very fitting for this day and age of the world.

"Because iniquity shall abound, the love of many shall wax cold," (Matt. 24:12). Webster gives as the meaning of the word iniquity: wickedness, unjust, unrighteous, want of rectitude and dishonesty. How often have we seen it?

We shall find what shall happen to those turning back after starting on the narrow way, from Luke 9:62, "No man, having put his hand to the plow and looking back is fit for the kingdom of God."

Oh, what a sad ending when they that turn aside come before the judgment bar of God, when He shall say, "Depart from me, ye that work iniquity, for I never knew you."

Paul said, "Ye did run well, who did hinder you that you should not obey the truth?" (Gal. 5:7.)

Who did? Why false prophets that are leading precious souls astray, after man made ways, rather than after God's way.

Our Savior said in Matt. 15:9, "In vain they do worship me, teaching for doctrines, the commandments

of men. V. 13, Every plant, which my heavenly Father hath not planted, shall be rooted up. 14, Let them alone, they be blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch." (St. Luke 6:39.)

There are several hundred churches in the world to-day. Suppose they were each the way to heaven, do you suppose so many would miss it? Christ established one way and they that are establishing more are surely not following Christ, our Light and Redeemer.

Let's get our bibles down off the shelf and read them, it is the best director in the world.

If you will now turn with me to Eph. 4:14, we find these words, "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, hereby they lie in wait to deceive."

Let's not be deceived brethren and sisters, but "Beware of false prophets which come to you in sheep's clothing, but inwardly are raving wolves," (Matt. 7:15). 22. "Many will say

to Me in that day, Lord, Lord, have we not prophesied in Thy name? And in Thy name have cast out devils, and in Thy name have done many wonderful works?" 23. "And then will I profess unto them, I never knew you; depart from Me ye that work iniquity.

II Peter 2:1 says, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable hearsies, even denying the Lord that brought them, and bring upon themselves swift destruction." 2. "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." 3. "And through covetousness shall they with feigned words make merchandise of you; whose judgment now for a long time lieth not, and their damnation slumbereth not."

"Now I beseech you brethren, mark them which cause division and offences contrary to the doctrine which ye have learned; and avoid them; for they that are such serve not our Lord Jesus Christ, but their own

belly; and by good words and fair speeches deceive the hearts of the simple." So says Romans 16:17-18.

Now in conclusion we shall find the punishment intended for the false prophet. We have no assurance that the false prophet shall ever come to judgment. For after the devil shall be loosed from the bottomless pit for a season and afterward shall be cast into the lake that burneth with fire and brimstone, where the beast and false prophets are, and shall be tormented day and night for ever and ever." (Rev. 20:10.) All this was before the judgment.

Oh, may we as church members endure to the end; that we may be saved and have part in the first and best resurrection, that we may live with our blessed Savior for ever and ever, in that beautiful new Jerusalem, where the streets are of gold and the gates are of pearl, and the sun shall never go down.

—R. 1, Oakland, Md.

THE FAITHFUL FEW

Katie Carpenter

In Gen. 7, we read of

eight persons who were just and righteous. Noah did according unto all that the Lord commanded him. He built an ark as he was commanded and the faithful few went in and the Lord shut him in.

They went into the ark by being obedient and were saved by water as the ark went upon the face of the waters. (I Peter 3:21), The like figure whereunto baptism doth also now save us."

Baptism cleanses us from sins committed. But to be saved we must live obedient to the answer of our conscience toward God. Seeing that it does not happen to us as in II Peter 2:15-22.

In Dan. 3 we have the faithful three who did not want to bow to the image the king had set up, so they were cast into a fiery furnace. It was not long till they said, lo I see four men in the fire. Why? Because they were faithful and the son of God was with them. So shall He be with us in persecutions if we are faithful to Him.

(Dan. 6.) Here we have one faithful to the Lord in praying. The king had made a decree that every

man that ask a petition of God within 30 days should be cast into the lions' den. So faithful Daniel was cast in, but God shut the lions' mouth and he was not hurt.

"Blessed are they who are persecuted for righteousness sake; for theirs is the kingdom of heaven." (Matt. 5:10.)

Old King Nebuchadnezzar got so exalted (like a lot of people today) that a voice fell from heaven saying the kingdom is departed from thee, (Dan. 4:31).

Nebuchadnezzar was abased that he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven till his hair became like eagle feathers and his nails like bird claws.

So I say let us all be faithful to our calling and the Lord will be with us in trials, temptations and persecutions as He was with men of old, is my sincere desire. —Brookville, Ohio.

Burden bearers are we all,
Great and small.
Burden sharers be ye all,
Great and Small!
Where another shares the load
To draw nearer God.
There are burdens we can share
With none save God.

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SUNDAY SCHOOL LESSON

- Apr. 2—John 6:1-21
- Apr. 9—John 6:22-34
- Apr. 16—Mark 16:1-20
- Apr. 23—John 6:35-51
- Apr. 30—John 6:52-71
- May 7—John 7:1-13
- May 14—John 7:14-31
- May 21—John 7:32-53
- May 28—John 8:1-20
- June 4—John 8:21-40
- June 11—John 8:41-59
- June 18—John 9:1-23
- June 25—John 9:24-41

BIBLE MONITOR

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE CHURCH OF CHRIST AND PROHIBITION

Prohibition is a subject of considerable interest at the present time and likely will be for some time. Although those forces fostering the reform have been successful in enacting legislation necessary to the accomplishment of the desired end, much trouble has been experienced in the past decade trying to put into effect this legislation in a creditable and successful manner. With all the effort put forth trying to banish the liquor business by enforcing the aforesaid legislation it has failed to accomplish the desired end and it appears that public sentiment has changed to the extent that the prohibition legislation is seriously threatened.

We cannot question but

what much good has been accomplished in this reform, on the other hand we are well aware of the fact that many evils have developed that have been the result of this movement. As to whether prohibition has been for the better or the worse for our country we shall leave the reader to decide for himself. This we do know, prohibition has failed to banish the liquor business from our land. What we have in mind now is this: Why has prohibition failed to accomplish the desired end? We believe there is a definite reason for this failure and shall endeavor to point it out.

The prohibition legislation was brought about largely through the efforts of the Anti-Saloon league and it was claimed that this Anti-Saloon league was the church in action against the

liquor business. Thus, prohibition was the result of professing Christendom exercising force through politics. Here we have an example of the church trying to enforce righteousness upon the world, a thing which she has no scriptural authority to do whatsoever. It is this inconsistency which we believe accounts for the lack of success of the prohibition movement.

That strong drink is a great evil and an awful curse to the human family we all know. However we fail to find any place in the scripture where it is the duty of the church to banish the liquor business through political legislation. Neither do we find anything in the example of Jesus or the apostles to sustain such a theory. We do, however, find that the scriptures teach temperance, not only in drink, but in all things. Then too, it states, "And be not drunk with wine, wherein is excess." (Eph. 5:18). Also not to keep company or eat with drunkards "in the church." (I Cor. 5:11.) "But now I have written unto you not to keep company, if any man that is called a brother

be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one do not eat." Then too, it definitely teaches in several places that drunkards shall not inherit the kingdom of God, (I Cor. 6:10, Gal. 5:19-21).

There is another matter that we notice too that should be taken into consideration. In the foregoing reference drunkenness is classed with adultery, fornication, uncleanness, lasciviousness, witchcraft, idolatry, hatred, variance, wrath, seditions, covetousness, theft, envyings, murders, etc., nor is any more emphasis placed on it as being a greater evil than the others. They are all sins and "works of the flesh." If it is the duty of the church to banish the liquor business by enacting and enforcing political legislation then we must conclude that it is also her duty to overcome these other evils in the same manner; however the scriptures do not justify such means. All of these evils were existing in the time of Christ but we have no record that He or the apostles

ever tried to overcome them in such a way. Their method was entirely different. They went about preaching the gospel which pointed out the awfulness of these sins and the punishment that would result if men would continue in them. Their cry was "Repent ye, for the kingdom of heaven is at hand," and they preached with such power and earnestness that men were convicted of their sins, repented and were baptized for the remission of sins, received the gift of the Holy Spirit, and having put to death the "old man with his deeds" (works of the flesh) they walked in newness of life (according to the Gospel) (Rom. 6).

In those days and under such preaching men were converted, received remission of sins through the application of the soul cleansing blood of Christ and willingly renounced all the unrighteous works of the flesh. The transformation that took place in the lives of those that were converted—the different life that they lived convinced others that there was a reality to the religion of Jesus Christ. Then too, if any in the

church were overtaken in a fault they were promptly dealt with through disciplinary measures and the church was kept pure. Thus the church wielded an influence for good over evil men that never could have been accomplished through enforced legislation. We believe the true church of Christ is still operating according to the apostolic church. Here we can see the weakness and inconsistency of popular professing Christendom.

In place of preaching the gospel that points out and condemns the sins of men and warns them of the wrath of God and punishment that shall be the fate of unrighteous men, the modern hireling minister entertains his people with flowery discussions of popular topics of the day, education, prohibition, world betterment, science, etc. Invites and receives folks into the church (which is largely a social club or literary society) without conviction of sins committed, hence no need of repentance or baptism for the remission of sins, therefore no conversion or regeneration and no change of

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life or conduct. As a result folks who join a religious society of this kind go on living just as they did before. They can steal, commit adultery, curse, swear, murder, get drunk or do anything any worldly man does and nothing is done. Scarcely any discipline in the church whatever to get their membership to "live soberly, righteously and godly." No requirements enforced in the church. Yet they usurp the authority of the state and try to enforce prohibition on the world over which it has no legitimate jurisdiction. If the

church would wield an influence for total abstinence or temperance in the world let it set an example of such things in its own constituency. To cast down all disciplinary measures over its own body in these matters and then try to enforce such things over those without, is but mockery and naturally meets with strong opposition.

If the money and effort used by professing Christendom to enact and enforce prohibition legislation would have been used in cleaning up the ungodliness and corruption, "within the church" and preaching the gospel of Christ, the results would doubtless have been more desirable. Getting men converted would banish the liquor business, but enforcing prohibition legislation has neither done away with liquor nor converted men. What is worse the inconsistent activities of professing Christendom in the matter has caused worldly men to become more hardened toward Christianity. Then too, trying to enforce legislation brought about in this manner has resulted in increased lawlessness and disloyalty

to political government.

Some of those advocating and supporting prohibition who were the loudest in condemning liquor users were just as intemperate along other lines equally as destructive to the soul of man.

In view of the confusion and uncertainty that is enshrouding this matter as a result of the aforesaid inconsistencies, it behooves us as a body representing the true faith of the gospel that we should set a proper example before the world in this matter and put forth our efforts in a way that harmonizes with scriptural teachings.

SECRET SOCIETIES In Four Parts—Part II

J. A. Leckron

Now we are coming to Part Two of the above subject, and we have come to the parting of the ways. May God show it to you clearly, my reader. There are not two ways to Heaven, one by way of the cross and one by the way that ignores the cross. Here is God's way: Jesus said, "I am the way, the truth and the life;

no man cometh unto the Father but by Me." (John 14:6.) "I go My way, and ye shall seek Me, and shall die in your sins; whither I go ye cannot come . . . for if ye believe not that I am He, ye shall die in your sins." (John 8:21-24.)

Jesus was God's only Son, whom the Father sent into this world to be the propitiation for our sins; to be made sin for us, that we might be saved through Him. There is but One who came to seek and to save that which was lost, and gave His life as a ransom for many. This, once and for all, sets aside Mohammed, Buddha, Brahma, and Confucius, as well as all other pretended Messiahs as "thieves and robbers," and leaves Jesus Christ as God's only way into the kingdom of God. We trust that none will dispute the fact that God has a right to prescribe the way by which rebellious man may come into His kingdom and approach His presence. We readily grant that right to earthly kings, and surely no reasonable man would deny it to the God who made heaven.

Now listen to what secretism has to say in regard to

God's way. The following are to be found in their public records on file in the great libraries of our land, and hence are not an expose of so-called secrets. Take the Odd Fellows manual written by A. B. Grosh, which is dedicated to all inquirers who desire to know what the order is, and this has, we understand, been endorsed by the Gand Lodge and hence is the expression of the lodge itself. It says on page 297, "Judaism, Christianity, Mohammedanism recognize the only living and true God; (page 298) followers of different teachers, ye are worshippers of one God who is Father of all, and therefore ye are brethren." This reduces Christ to a mere teacher, and then puts Him on a common level with Mohammed; and every professed Christian member not only says "Amen" to this, but links himself in a common brotherhood with the haters, revilers and murderers of his Christ, for such is and has ever been the attitude of both Jew and Mohammedan.

If you want to find out who a man's God is, just listen to him pray, and you will soon learn, both who

his God is and the measure of his faith in Him. In determining who the God of secretism is, we must seek for Him in their prayers, for there, if anywhere will He be revealed. The Grand Lodge of Odd Fellows for the state of Massachusetts asked the following question of the Sovereign Grand Lodge of the World, February 14th, 1889 (Report, page 336): "Is it lawful for a chaplain to commence and finish his prayer in the name of Christ?" It is evident that this question was raised by some chaplain presuming that at least it was not inappropriate nor unlawful to do what we are expressly commanded in the Bible to do. Here is the answer of the lodge on this vital question: "Our Order only requires a belief in the existence of the Supreme Being as a qualification for membership, and has no affinity with any religious sect or system of faith; hence everything savoring of sectarianism is not to be tolerated. The words system or sect do not have reference merely to the sects within the pale of Christianity, but have a far broader significance and in-

clude all the religions of the world. In this sense Christianity is a sect; hence it is inexpedient, and I think unlawful to make prominent reference to it in lodge work. We have Jews, and may have Mohammedans and others of non Christian sects within our order, and the rule applies to them equally with members of the Christian faith."

Now my dear readers, could language be plainer? Anything savoring of Christ "is not to be tolerated." Unlawful to make prominent mention of the name of Christ in opening and closing a prayer! This is nothing but "crucifying Christ afresh," so far as Odd Fellowship is concerned. Christian, how do you like to be told that you may come in, but you must leave Christ outside, that they do not tolerate Him in there? And if you want to pray while within the limits of that oath-bound order, you must find some other name to pray in, because it is "unlawful" to bring the name of Jesus there! Christian ministers, ambassadors of Christ, who have learned to know and love Him above all else, how can

you have the heart and conscience to stay in a lodge that demands as a price of your membership that you "crucify afresh" your Lord and Master? How dare you stay where your Lord is shut out? God has highly exalted Him and given Him a name that is above every name. Secretism forbids His name.

If you do remain in orders that exile Jesus Christ, after you have full knowledge of the facts, before God, are you not a traitor to Jesus Christ? Like Judas are you selling Him, who shed His blood to save you for the friendship and favor of a secret society?

Now we will go to the other great order and give you a few things to think about Masonry. It is the oldest, the parent order, and all the rest have aped it to a greater or less extent. In Cedar Rapids, Iowa, there is a great Masonic library of upwards of ten thousand volumes, purporting to give all the information about the order, save of course the secret work which so far as they are concerned is not published. We will quote from a book by Dr. Albert G. Mackey, "Encyclopedia

of Freemasonry," published by Mose & Co. of Philadelphia in 1879. He was the Past General High Priest and Secretary General of the Supreme Council 33rd for the southern jurisdiction of the U. S., and it is said put more than ten years of labor on this work. This work is considered one of the best, if not the best authority on the order.

On page 594 it says, "Freemasonry is a religious institution, and hence its regulations inculcate the use of prayer as a proper tribute of gratitude to the beneficent Author of life." Again page 641: "The religion of masonry is non-sectarian. It admits men of every crede within its hospitable bosom. It is not Judaism, though there is nothing to offend the Jew." Nothing to offend the Jew! Then there is nothing about Christ in it, for the Jew was so offended with Christ that they considered the only fit place for Him was on the cross. From then till now the Jew has hated Christ and taught his children to hate Him too. When secretism advertises there is nothing to offend a Jew, you may rest assured that

there is nothing of Christ about it, either in name or principle or practice. Again, "It is not Christian, but there is nothing in it repugnant to the faith of a Christian." No, not if the Christian can stand it to see his Lord rejected before his very eyes.

Page 152: "Hutchinson and Oliver, I am constrained to believe, have fallen into great error in calling the Master Mason degree a Christian institution. If Masonry were simply a Christian Institution the Brahmin, the Moslem and the Buddhist could not conscientiously partake of its illumination, but its universality is its boast; in its language citizens of every nation may converse; at its altars all religions may kneel, and to its creed every faith may subscribe."

Now let us turn on the light of the inspired word of God, which they claim to take as their rule and guide, and see how things look. Jesus said, "I am the way; no man cometh unto the Father but by Me." "I am the door." "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is

a thief and a robber." (John 10.) Secretism teaches another way, a door independent of Christ. Is it not then clearly a "thief and a robber?" Is it not a wolf in sheep's clothing? Is it not a false prophet leading its votaries to trust in a way that ends in Hell instead of Heaven? Jesus Christ taught that "Except a man be born again he cannot see the kingdom of God," while secretism "builds its own ladder by which it rises from lowest earth to vaulted skies" without any new birth.

Millions of souls are being blindly led into the broad way to perdition because professing Christian ministers and laymen have, either knowingly or ignorantly, joined hands with the devil to deceive the people into a way to heaven independent of Jesus Christ.

We will endeavor to finish this article in two future issues of the Monitor.

Greentown, Ind.

It is far better to have small congregations engaged in true worship than large congregations being religiously entertained.

THE LAW

Article I

J. H. Beer

A Reply to a Reader of the Monitor

A man in Pendleton, Ind., after reading my article in January 15th Monitor, who claims to be a Seventh Day Advent, wrote me a letter asking an explanation of a few passages of scripture. The first passage is Dan. 9:11. "Yea all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us and the oath that is written in the law of Moses the servant of God because we have sinned against Him." In Deut. 27:15-26 you will find the oath and curses of the law. When Daniel wrote chapter 9, about 536 B. C., he lived during the time of the Mosaic law or the law of God by Moses, the old covenant was not done away until Christ came. The law was given by Moses but grace and truth came by Jesus Christ, (John 1:17). Christ hath redeemed us from the curse of the law being made a curse for us. (Gal. 3.14.)

The second scripture re-

ferred to is II Cor. 3:3. For as much as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God, not in tables of stone but in fleshly tables of the heart. Paul is contrasting the difference between the law and the new testament, V. 6, and in V. 7, he speaks of the ministration of the law which glory was to be done away. And in V. 11. For that which is done away, referring to the law, much more that which remaineth is glorious, referring to the new testament referred to in V. 6.

Paul does not mean in V. 3, that God would write the ten commandments in the heart of the Corinthians with his holy spirit, they were manifestly declared to be the epistle of Christ, who is the end of the law for righteousness. You say the only reason that people differ about the ten commandments is they are kicking against the pricks when they come to the fourth one the Sabbath, and they try to justify themselves by twisting and screwing text after text that they may teach that the

fourth is not binding, and therefore annul the whole law, or mix it with the law of ordinances that was nailed to the cross. Col. 2:14. Blotting out the hand writing of ordinances that was against us which was contrary to us, and took it out of the way, nailing it to His cross. If my friend will just read on to the end of the 17th verse, if he is unbiased he may discern that someone else is twisting the scripture. In V. 16-17, Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, "or of the Sabbath days;" which are a shadow of things to come; but the body (church) is of Christ. Paul recognizes Christ as superceding the whole law. Rom. 7, Wherefore, my brethren, ye also are become dead to the law by the body (church) of Christ; that ye should be married to another, even him who is raised from the dead, that we should bring forth fruit unto God. Rom. 10:4. For Christ is the end of the law for righteousness to every one that believeth. Gal. 3:24-25. Wherefore the law was our school master to bring us unto

Christ, that we might be justified by faith. But after that faith is come we are no longer under the (law) schoolmaster. Gal. 4:22-31. Abraham had two sons, the one by a bond woman, and the other by a free woman, which things are an allegory, these are two covenants; the one represents the law from mount Sinai, which is Agar. The free woman was by promise represents Jerusalem which is above, the new covenant in Christ. What saith the scripture cast out the bond woman (the law) and her son, for the son of the bond woman shall not be heir with the son of the free woman.

Christ came not to destroy the law or the prophets but to fulfill. (Matt. 5:17, Rev. 22:14.) This message was written to the churches of Asia, A. D. 96, and does not mention the keeping of the law of Moses, or the observance of the Sabbath day, John received this message when he was in the spirit upon the Lord's day, and not the Sabbath day. (Rev. 1:10, Psal. 118-24.)

—Denton, Md.

THE RELATION OF THE CHRISTIAN TO CHRIST

L. I. Moss

As we study the gospel we learn there is a very close relation between Jesus and His followers.

In Gal. 2:20 we read, "I am crucified with Christ nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." According to this verse the first thing needful for us to be as closely related to Jesus as we ought to be crucified with Jesus.

Dear reader do you think we are crucified with Him? Do you think we need be put to death as he was? I am sure we should be crucified to the world. We are to crucify the flesh and the lusts.

Then next Paul says, "nevertheless I live; yet not I but Christ liveth in me." This is a wonderful thought. Should Christ live in us? Yes indeed! We are not as close to Jesus as we ought to be until Jesus lives in us. Then he also says "the life

I now live in the flesh I live by the faith of the Son of God." This is the life we live on earth we live day by day directed by faith in Jesus.

I trust our faith may get stronger day by day. It matters not how close we try to follow Jesus and how near right we try to live, there will still be those who will find fault.

(Eph. 5:30-32) "We are members of his body, of his flesh, and of his bones," this is indeed a great mystery, but a very close relation indeed.

(Col. 1:27) This speaks of a great mystery among the Gentiles, "which is Christ in you the hope of glory." Our hope of glory depends on whether Christ is in us or not.

(I Peter 4:13), "Rejoice, inasmuch as ye are partakers of Christ's sufferings." We need not be alarmed as Christian people when we need to suffer even in this life Jesus was poor, not even a place to lay his head, he was treated ugly, untruthful things were said about him, he was called crazy, and accused of having an evil spirit—don't forget the text says we

shall be partakers of these sufferings.

In I John 5:12, "He that hath the Son hath life." Eternal life is what we want and we cannot have it without we have Christ.

(II John 9) "He that abideth in the doctrine of Christ, he hath both the Father and the Son." If we want Christ we must abide in the doctrine of Christ which is His word, the gospel. There are many who claim to have Christ, but are not willing to obey the gospel, this cannot be. We must obey the gospel and believe the gospel before we even have Christ or God, and we cannot say we are as closely related to Him as we ought to be until we have Him in our lives. If we once get Christ in our lives we will try and do all we can to build up the church. Notwithstanding there will be opposition, and persecution. Jesus had it so will you and I. May God help us to be faithful.

—McClave, Colo.

NOTICE

District meeting of district No. 2 is to convene at the Englewood church at

Englewood, Ohio, on Wednesday May 3, 1933.

Elders' meeting on Tuesday at 10 a. m. Preaching services Tuesday evening.

Come and enjoy the meeting with us.

Clerk.

DIVORCE AND REMARRIAGE

Ida M. Helm

The primeval marriage law. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." (Gen. 2:24.)

God united in holy wedlock the first pair. Adam said, "This is now bone of my bone, and flesh of my flesh." "The human pair differed from all other pairs, that by the peculiar formation of Eve, they were one."

The Pharisees came to Jesus with the question, "Is it lawful for a man to put away his wife for every cause?" Jesus sighted them back to the beginning to the primeval marriage law, the original constitution of man as one pair, a male and a female, and said, "For this cause shall a man leave

father and mother and shall cleave unto his wife, and they twain shall be one flesh, wherefore they are no more twain, but one flesh." And in strong emphatic words he said, "What therefore God has joined together let not man put asunder." (Matt. 19:5-6.)

God hath joined them together, they are one flesh and shall be as long as both are in the flesh. Man is forbidden to interfere in the enactment of God, no act no matter how degrading or dishonoring it may be, no power on earth can put them asunder. The Pharisees understood Christ's teaching, he had set divorce aside and that did not suit them.

Divorce and remarriage. The Pharisees said to Jesus, "Why did Moses then command to give a writing of divorcement, and to put her away?" (Matt. 19:7) Jesus answered them, "Moses because of the hardness of your heart suffered you to put away your wives, but from the beginning it was not so." Marriage is both a civil and a divine institution. No matter what the human aspect may be,

the divine aspect remains as God fixed it. It was not God, it was Moses a civil law giver, that gave them permission to divorce their wives and to remarry. It was in a crude age and because of the hardness of their hearts, their inability to endure the strictness of the law, Moses suffered divorce. God suffers many things that he does not approve.

Listen to Jesus words, "And I say unto you, whosoever putteth away his wife, except it be for fornication, and shall marry another, committeth adultery and whosoever marrieth her which is put away doth commit adultery." (Matt. 19:9.)

Elder T. J. Rosenberg in his exegesis on divorce and remarriage has explained this verse so clearly that I give his explanation here. "Except it be for fornication," is a parenthetical clause. An important question is, to which does it refer, to the putting away that goes before or the marrying again that follows? To say it refers to or modifies both is bad syntax and is a violation of the law of language.

Webster says a parenthesis modifies the leading clause. The leading clause here is the putting away that goes before. That is the question raised by the Pharisees. It is the subject that Christ discussed. It is the question he answered. Hence the clause, "except it be for fornication," modify the putting away; it defines and names what a man may put away his wife for. This is an intelligent answer to the question of the Pharisees.

The Pharisees were silenced and the disciples asked Him again of this matter. Did you say what matter? It is plain that it was the matter of putting away and marrying another person. Jesus speaks in strong plain words, whosoever shall put away his wife and marry another, committeth adultery against her, And if a woman shall put away her husband and be married to another, she committeth adultery." (Mark 10:11-12).

So we see that anyone who marries a divorced person committeth adultery, because the marriage contract is for life; and to marry a divorced person is to marry

some other person's husband or wife. In Romans 7:23 Paul says, "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead she is free from that law; so that she is no adulteress, though she be married to another man." Here Paul who understood the subject so well, declares that only death can annul the marriage vow, and that to marry a divorced person is to live in adultery.

Putting away. "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery." (Matt. 5:32.)

Permission is given for putting away for the one cause, but divorce is not implied. In I Cor. 15:16 Paul says, "Know ye not that your bodies are the members of Christ? Shall I take the members of Christ and make them the members of an harlot? God forbid. What? Know ye not

that he which is joined to an harlot is one body, for two saith He, shall be one flesh." "But he that committeth fornication sinneth against his own body." God hates sin and he allows the putting away because of the sin.

In 1 Cor. 7:11 Paul says in giving the permission, "But if she depart, let her remain unmarried, or be reconciled to her husband." If there should be a subsequent marriage of either the husband or the wife the door of reconciliation is practically closed if the offending party should repent.

Forgiveness. The Lord pointed out the sins of unfaithful Israel, joined to Him in spiritual marriage. He said, "I swear unto thee, and entered into covenant with thee, saith the Lord God, and thou becamest mine." (Ezekiel 16:8). "How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious, whorish woman. In that thou buildest thine eminent place in the head of every way, and maketh thine high place in every street; and hath not been as an harlot,

in that thou scornest hire, but as a wife that committeth adultery, which takes strangers instead of her husband." (Ezek. 16:30-32) "Only acknowledge thine iniquity, that thou hast transgressed against the Lord, thy Lord, thy God for I am married to you. Turn, O backsliding children, saith the Lord, and I will bring you to Zion." (Jer. 3:13-14.)

When we pray the Lord's prayer we say, "Forgive us our debts as we forgive our debtors." Jesus says, "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14-15.)

Divorce and remarriage effectually close the door of forgiveness and conciliation.

Francis Greenwood Peabody, professor of Christian morals in Harvard university, has this to say on the question of divorce and remarriage, "Modern learning, using the language of research, says the family is the unit of civilization. Jesus using the language of Hebrew scripture says, "The

twain shall become one flesh . . . what there God hath joined together, let not man put asunder," (Matt. 19:5-6.) Unwelcome as the teaching of Jesus may be to many modern minds, in the passage which presents its most formal statement, the teaching of Jesus begins, as it so often does, with a text from the Hebrew scriptures, which scriptures, as he had solemnly told his people, he had come not to destroy, but to fulfil. He which made them, says Jesus, quoting from the book of Genesis, made them male and female, . . . and the twain shall become one flesh, (Matt. 19:4-5). The unity thus formed, Jesus goes on to say, in answer to those who were tempting Him is absolute.

The Pharisees said, "This is a harder doctrine than that of Moses," and Jesus admits that this is so. "You," He says, "live by the law of Deuteronomy, but even in your own tradition there is the older law of Genesis. Moses . . . suffered you to put away your wives; but from the beginning it hath not been so." (Matt. 19:8). Persons on entering Christian marriage

as in becoming parents after marriage are undertaking a responsibility from which they may not look to escape.

The son, however prodigal, still belongs to the father; and the husband, though in a far country of permanent separation, still belongs to the wife. The Christian law is not primarily designed to make allowance for social failures, but to establish the principles of the kingdom of God.

Professor Peabody also says, "It was a time when in Rome the domestic integrity, which had been the foundation of the state was corrupted by ostentation and extravagance, a time when in Judea the teaching of scripture was being learnedly interpreted so as to permit the very license which they were intended to forbid. Thus the teaching of Jesus, while true to the better tradition of both countries, was too uncompromising for the self-indulgent aristocracy of Rome and too unmistakable for the subtle theologians of Jerusalem. Indeed, it was the more an offense to both because both were forced to

recognize that it was the ideal from which they had fallen away.

With something of the same searching of hearts, the teachings of Jesus still meets both self-indulgent desire and theological ingenuity. "What therefore God hath joined together let not man put asunder." Every soft hearted evasion of His legislation by those who professed to be His ministers is confronted by His undisguised language, "Whosoever shall put away his wife . . . and shall marry another committeth adultery."

—R. 2, Ashland, Ohio.

THE ONES WE LOVE

They say the world is round and yet
I often think it square,
So many little hurts we get
From corners here and there.
But there's one truth in life I've
found

While journeying east and west,
The only folks we really wound
Are those we love the best.
We flatter those we scarcely know,
We please the fleeting guest;
And deal full many a thoughtless
blow

To those we love the best.

Selected—Jessie M. Demuth.

Every man cannot be the best, but every man can be his best.

OBITUARY

William Harris was born near the settlement of Pulaski, Ky., February 23, 1834, and died January 29, 1933. If he had lived 28 days longer he would have been 99 years old. He was the fifth child of a family of 13 children.

When he was very young the family moved to Tennessee where he grew to manhood.

On December 25, 1856 he was united in marriage to Mary E. Bolton with whom he spent 27 years of happy married life.

Shortly after his marriage Mr. Harris and his wife bade adieu to their native land and together with his wife's people migrated to what was then considered the "far west," locating in Cedar county, Iowa, 11 miles from the town of Tipton, in the year of 1860. They made the trip in six weeks by covered wagons. Arriving at Muscatine, they crossed the big Mississippi on a ferry boat.

Their first abode was a one-room log cabin. Some twenty-seven years later the wife and mother died, leaving the husband and eight children, four sons and four daughters, to journey on alone.

In the year 1834 he came to Dallas county, Iowa, and on March 5th, 1885 was married to Sarah Hollinger. To them one daughter was born.

He embraced the Christian religion and united with the Baptist church at the age of 22 years, later transferring his membership to the Church of the Brethren, and until stricken with age was active in church work. Some 20 years was given to work in the ministry. He was well versed in the holy scriptures and retained

even to his latter years its truths and teaching, in the quoting of which he had few equals.

May 23, 1931, he united with the Dunkard Brethren church at Dallas Center, Iowa. Although in failing health for a year or more, Mr. Harris had been feeling about as well as usual until several weeks ago when he tripped and fell. Although no bones were broken, the shock was sufficient that he did not recover from it.

Those who survive are three sons and two daughters, namely: Elijah and William F. Harris of Dallas Center, Ia., Samuel of Minburn, Ia., Mrs. Margaret Long of Casey, Ia., and Mrs. Gertie Williams of Dallas Center, with whom he has spent his declining years, and by whom he has been adequately and efficiently cared for; also 17 grandchildren and 28 great grandchildren.

Found among his belongings was this bit of verse:

Remember me as you pass by,
As you are now, so once was I;
As I am now, soon you will be,
Prepare for death and follow me.

The funeral was held from the Church of the Brethren Tuesday afternoon conducted by his long time friend, Rev. C. B. Rowe, who was assisted in the service by Rev. X. L. Coppock. The body was taken overland to Bennett, Ia., for burial.

—Orville Royer,
Dallas Center, Ia.

OBITUARY

John T. Hay, son of Joseph and Kizzanah Hay was born June 13, 1861 in Darke county, Ohio, near Union City, passed into the spirit

world February 27, 1933, aged 71 years, 8 months and 9 days.

Brother Hay was united in marriage to Rebecca Friend, August 29, 1886 and although no children were born to this union, they ever lived happily together.

Brother Hay united with the Church of The Brethren at the age of 17 at Union City church. He believed and contended for the faith of our forefathers. As an evidence of his desire to remain loyal to the "Faith of our Fathers" he with his wife identified themselves with the Dunkard Brethren in 1927.

He was a deacon for many years which he served faithfully until death.

Sunday, February 19 he was anointed.

Brother Hay leaves to mourn his departure a faithful wife, a step-mother, one half-brother and many nieces and nephews and many other relatives and friends.

Funeral services were held in the Church of The Brethren north of Union City, conducted by Elder Abraham Miller, assisted by Iven Erebaugh.

—Gladys Miller.
W. Manchester, O.

OBITUARY

A double funeral and burial was performed in our midst. An old friend of the writer of this sketch, John Rogers who was 95 years old at his death, had lived near us for a number of years, and we had been quite sociable neighbors.

When Grandpa Rogers got sick he was taken to the home of his son, Luke Rogers, in the country, where he died February 11th, but

as his son, Luke and wife were both sick at the time Grandpa passed away, and also his son-in-law, T. W. Scott and wife were sick in bed, they could not have burial right away, but was deferred until his friends were able to attend the services. Then four days after Grandpa passed away Mrs. Anna Rogers, Luke Rogers' wife passed away. She was about 62 years old, the daughter of Eld. David Bowman who now lives at Empire, Cal.

Mrs. Rogers was born near Dayton, Va. She was a relative to Sister Susie R. Click of 253 Hill avenue, Grand Junction, Colo. They had been quite close friends since she had married Mr. Rogers and located in this valley.

She leaves her husband and two sons, Don and Sidney, and a great number of friends to mourn their loss. Her father, one sister, Kate Keller of California, were not able to attend the funeral. He had one brother, Frank, of Kansas, who was not able to be present.

The funeral services were conducted by the pastor of the Brethren church, Eld. R. N. Leatherman, and Dr. S. W. Marble of the Methodist church. A very large crowd of friends attended the services.

D. M. Click,
Grand Junction, Colo.

IN MEMORIAM

Aged minister passes to reward. Elder Amos Leedy, born in Ohio June 6th 1850 and died at his home near Leedy, Okla., October 21, 1932, aged 82 years, 4 months and 15 days.

He was married to Sarah Hunter in 1871. To this union ten children

were born, two dying in infancy.

He is survived by his wife, eight children, thirty eight grandchildren and eight great grandchildren.

He and wife united with the Church of The Brethren in 1887. He was called to the ministry in 1888. He labored in that office in Illinois until after the death of his wife in 1895. In 1898 he went to Oklahoma and filed on a claim in Dewey county in 1899, which was his home until he passed away. The townsite of Leedy was staked near his place and for a number of years he was postmaster and storekeeper in the little town, which today bears his name because of what the life of this pioneer was and the service he rendered to his fellowman. He led an exemplary life and was considered a devout Christian by all who knew him.

He was the first minister there and organized the first Sunday School. He often superintended two Sunday Schools and preached two sermons in one day, walking 10 to 12 miles to do so.

In 1903 he was married to Susan Braves. In 1906 they moved to St. Joseph Mo., where he labored in the ministry nearly 5 years, then his health gave way and they moved back to their farm in Oklahoma.

About 1925 the Dunkard Brethren church was organized at Elk City, Okla., and at that time he was ordained Elder. Having poor health he was not asked to do much work. In 1930 he was in the hospital 4½ months, undergoing two operations and was a great sufferer at times, but bore it all with Christian patience.

Funeral services were held in Leedy by Albert L. Williams, assisted

by W. B. Gish, both of Thomas, Okla. The body was then expressed to LaPlace, Ills., where funeral services were held again and he was laid to rest in the cemetery nearby. Sister Leedy requests an interest in the prayers of all the faithful ones, she being left alone.

—W. H. Williams,
Quinter, Kan.

NEWS ITEMS

PLEASANT RIDGE

The Pleasant Ridge congregation met in their regular quarterly council Saturday afternoon, February 11th. The extreme cold caused rather a small attendance, but the business was disposed of in the feeling it was good to be there.

It was decided to hold the spring love feast June 3rd, with an all day meeting. A cordial invitation is extended to everyone who can possibly meet with us. Bro. D. P. Koch and Bro. Hostettler were chosen as delegates to the district meeting with Bro. Dave Fackler and Bro. H. A. Thorne as alternates.

Our dear Bro. Kiser is slowly improving and we are hoping that he may soon be able to meet with us again.

—Ruth Drake.

LOWER YORK COUNTY CHURCH

The Lower York county Dunkard Brethren church met in quarterly council on January 2, 1933, at 6:45 p. m., in the church at Shrewsbury. Our Elder J. L. Myers presided at

the meeting. He opened the meeting with song and scripture reading and prayer and thus went on with the business concerning the church and its work.

All business was disposed of in a fine, legitimate and Christian manner. One of the most prominent features of the work was the election of Sunday school officers and teachers. The result of the election: Bro. John G. Ness, superintendent; Bro. Daniel K. Marks, assistant superintendent; Bro. Chas. G. Ness, secretary; Bro. Paul E. Godfrey, treasurer; Bro. Howard Hyers and Sister Anna Marks, librarians; Bro. Emmert Godfrey and Sister Beulah Myers, assistant librarians; teachers are as follows: Bro. J. L. Myers, Norman E. Keeny, Jos. H. Myers, Charles H. Ness and for the primary sister Mabel Ness, and beginners, Sister May Myers.

Another feature was to make our choice for an evangelist for our series of meetings next fall and also elected Bro. Levi F. Ness to the board of trustees, etc., and closed in a general way with Bro. Adam Ness leading in closing prayer.

—Charles H. Ness, Cor.

ASTORIA, ILL.

Just a few lines for the Monitor, announcing our coming meeting.

We are glad at this time to inform the Monitor readers of our intentions of holding a two weeks' meeting. Bro. Arthur G. Miller of Tyner, Ind, is to be the evangelist. Meetings to begin May 14, with love feast in the evening of May 27th. Meeting to close May 28th.

We extend an invitation to all to be with us in these meetings, especially in our love feast all that

can be. Pray for us that we may be found about our Father's business.

—Elder A. H. Lind.

BRYAN CHURCH

The Bryan church held their regular council on Saturday, March 4th, at 1 o'clock. Bro. John Sponseller opened the meeting by reading the 1st chapter of Philipians, which was requested to be read by Bro. and Sister Ahner of Fort Wayne, Ind., who could not be with us.

Our Elder, Bro. Arthur Miller commented on that chapter for for which we were all very grateful.

Bro. Clyde St. John, and Bro. John Sponseller were chosen delegates to the district meeting.

Bro. Miller and wife stayed over night with us and on Sunday Bro. Miller preached a very good sermon with which we all were very much pleased.

May the Lord bless us and keep us faithful to the end.

—Velma Sponseller,
Sherwood, Ohio.

PLAIN VIEW

The Plain View congregation met in regular council March 2nd. Our Elder Bro. Lawrence Kreider moderated and not much business came before the meeting, but we had a very enjoyable meeting.

We elected our delegates to the district meeting. When the holy spirit is allowed to guide the Lord's work there is sure to be peace and harmony there, but if not the work will not stand. Most of our members were present.

—Sister Liretta Brower
New Lebanon, Ohio.

HOME

 Martha G. Frantz

Dear reader, do we count our many blessings, name them one by one, count our many blessings, see what God hath done?

Sometimes we are deprived of these blessings before we realize their value to us.

The great blessing I am now thinking of is a home, if we make it such. It may be a happy home or it may be an unhappy home. It may be a place to get ourselves right and help others to get right or it may be a place to gossip and find fault with others. It may be a place to praise and worship our heavenly Father or it may be a place to neglect and forget him.

Please excuse me for telling our own experience. My dear son, who has spent more than eighteen months in hospitals and has suffered most everything but death, little does he complain of his suffering or of his care, but when he writes to me saying, "mother come get me," I just can not stand it any longer. There is no place like home, sweet home.

This sure tells how much one misses a home when they are privileged to be in one.

For several weeks both my boys were sick, when I would go to visit them and leaving them with tears in their eyes asking me to stay with them. Folks as I went to my room lonely and broken hearted, praying to our Heavenly Father, as I promised my boys I would pray for help. We believe our prayers were heard as we have been given strength to hold out and the answer will come in His own time and way.

If it is not the will of our Father to have our loved ones with us here may we gain admittance in that heavenly home where there will be no sickness and sorrow.

We are more grateful than we can tell for kind folks who have sympathized with us and especially the dear sister who has made a home for us in our great affliction.

In this day of so much sin and disappointment let us pray as we have never prayed before, thanking our Heavenly Father for the

blessings we enjoy and for His care over us.

It is hard to understand but some sweet glad time we will surely know.

—Peru, Ind.

CHURCH ATTENDANCE

Dorothy Beery

In Heb. 10:25 we read that we should not forsake the assembling of ourselves together, as the manner of some is.

So that reads like in those days some people didn't go to church. Is it any different today?

How many of us, as members of this church are present every Sunday? In case of sickness in the home, then it is impossible to be present, but do we ever give excuses instead of a good reason? Some say they felt so bad they just couldn't come. Did anyone ever feel worse when they went home? I think not. I think we owe it to ourselves, the church and to God to be found in our places every Sunday, unless we have a very good reason not to be. It shows a lack of interest in the church, and its work,

when members don't attend every service they possibly can.

Another fine thing would be, if we could all be on time. Once in a while we might be detained, but next Sunday morning let us, one and all, be found in our places and in good time, and I know we will all receive a blessing for so doing.

—Union, Ohio.

A PRAYER

God, give us strength in time of trial—

Courage to onward go,
To face each conflict with a smile,
To conquer every foe.

God, make us brave to bear defeat,
To see the good in all;
Each day, help us to live more sweet
No matter what befall.

Teach us to choose the roughest road,

The hardest cross to bear;
Lead us to lift our brother's load—
Each other's burdens share.

Guide us to do Thy perfect will,
To trust to Thee our all,
To dedicate our lives anew,
In service, great or small.

The life that counts by Thee is willed,

And life by Thee is given;
Oh! grant that we, on Thee may build,

And spur us on to heaven.

—Selected.

WE KNOW NOT THE HOUR

We know not the hour of the
Master's appearing,
Yet signs all fortell that the
moment is nearing
When He shall return—'tis a
promise most cheering,
But we know not the hour.

There's light for the wise who are
seeking salvation,
There's truth in the book of the
Lord's revelation;
Each prophecy points to the great
consummation,
But we know not the hour.

We'll watch and we'll pray with
our lamps trimmed and
burning,
We'll work and we'll wait till the
Master's returning,
We'll sing and rejoice, every omen
discerning,
But we know not the hour.
—Selected.

JESUS MY SAVIOR

Jesus my Savior look Thou on me,
Here I but wander far, far from Thee.
I am so weary sighing for rest,
Bless me my Savior, come to my
breast.

I'm but a stranger, sadly I roam
Through a strange country far from
my home;

Pity my weakness, strengthen my
feet,

That I may journey to rest complete.

Lead me my Savior, show me the way
That I may never far from Thee
stray;

I am so weary, sighing for rest,
Bless me my Savior, come to my
breast.

Selected—Alma Wagner.

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SUNDAY SCHOOL LESSON

- Apr. 2—John 6:1-21
Apr. 9—John 6:22-34
Apr. 16—Mark 16:1-20
Apr. 23—John 6:35-51
Apr. 30—John 6:52-71
May 7—John 7:1-13
May 14—John 7:14-31
May 21—John 7:32-53
May 28—John 8:1-20
June 4—John 8:21-40
June 11—John 8:41-59
June 18—John 9:1-23
June 25—John 9:24-41

BIBLE MONITOR

VOL. XI

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No. 8

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CHURCH OF CHRIST AND WORLD BETTERMENT

For a number of years the popular leaders of professing Christendom have been advocating the theory of "World Betterment." The idea has been stressed in both pulpit and press to such an extent that many folks have become confused in regard to the true mission of the church. The idea is to reform the whole world and the cry of its advocates has been "Make the world a fit place to live in." The theory includes the outlawing of war and elimination of all the other evils existing in the world and the establishment of a universal reign of peace and righteousness. This fantastical theory has been advanced with great zealousness and flowery oratory and folks have been carried off their

feet for the time being, with the certainty of the approach of this "golden age." It might be stated farther that the theory includes the thought that when the church succeeds in establishing this "righteousness" that Christ will come and begin His millenium reign.

If folks would just stop and reason a little; when such theories are advocated, use their God given intelligence and search the scriptures, they would soon discover the vanity and folly of such ideas. Such theories are the result of a misconception or delusion on the part of modern church leaders and is in keeping with the prophecies and warnings given us regarding the age in which we live.

It might be said farther that this "World Betterment" according to the plan of its promoters is to be at-

tained by numerous reform movements, international conferences, and leagues, all of which are of a political nature.

Thus for a number of years great effort has been put forth in this line to bring about the desired result. In spite of all this (or as a result of it) there has been a decided increase in wickedness and corruption; a downfall of society both morally and spiritually. These facts of themselves ought to convince people of the unsoundness of the aforesaid plan.

Really now, was it the mission of Christ in coming to this world to make it a better place in which to live? If so, then we believe it to be the mission of the church—in fact it must be, for Jesus at one time prayed to the Father, "As Thou hast sent Me into the world even so have I also sent them (the church) into the world," (John 17:18).

In John 3:16 we find the following, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." From this as well as many other refer-

ences we find the mission of Christ to the world was to bring salvation to the world. The curse of sin meant death to the human family and it was resting upon all, (Rom. 5:12).

The world was doomed because of sin and Jesus came to save the world. In shedding His blood He not only atoned for the original or Adamic sin, but made it possible for men through the application of His blood to be freed from bondage of sin and live in soberness, righteousness and godliness. Jesus did not save men "in their sins," but "from their sins." Naturally when wicked men through the process of regeneration turned from unrighteousness to righteousness it did make them better, however, it was optional with men if they would be saved or not. We fail to find anywhere in the teachings of Jesus where He gave encouragement or hope of a better life to any, otherwise than through regeneration and there is no method of bringing this about save through the gospel which is the power of God to every one that believeth. It is through obedience to the gospel that

we can have the atoning and regenerating blood of Christ applied.

From this we believe the mission of the church is not to try to better the conditions of men living in sin, but to get men to forsake sin and live righteously.

Modern church leaders who have rejected the gospel are trying to save men "in their sins" through political reforms. This reminds us of the scriptural warning in (II Peter 2) in regards to false teachers who "speak great swelling words of vanity and allure through the lust of the flesh; promising others liberty while they themselves are the servants of corruption."

World betterment may be accomplished to some extent through political reforms but that does not save the souls of men.

The true church of Christ is a blessing to the world. The salt of the earth, the light of the world, a haven of rest for the weary and sin sick. But if the salt hath lost its savor, then what? Or if the church turn aside from preaching the gospel and soul saving to reform work and world

betterment, then what? Existing conditions speak for themselves as to the result, for sad though it be, the "modern" form of Christianity is a failure, its power is gone, its glory departed. Then too, the modern idea that the church will eventually succeed in eliminating all the evils of the world and establishing a universal reign of peace and righteousness is altogether absurd. The scriptures do not teach such a thing.

The prophecies of the gospel regarding the closing of the church age are directly opposite to this modern idea. In regard to this matter we are told that before the second coming of Christ there shall come a "falling away," "perilous times," "evil men and seducers wax worse and worse," "false teachers," and "because iniquity shall abound the love of many shall wax cold," also "as it was in the days of Noah so shall also the coming of the Son of Man be." The Bible tells us that in the days of Noah "the wickedness of man was great in the earth and that every imagination of the thoughts of his heart

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was only evil continually." Also that "The earth also was corrupt before God, and the earth was filled with violence." (Gen. 6.)

The human family has largely rejected Christ and His plan of salvation, therefore the curse of sin is resting upon the world. Well can it be said that we are now living in a day when violence and corruption are filling the earth. Because of this curse of sin the old world is doomed. "The earth also and the works that are therein shall be burned up," (II Peter 3). In the light of these plain

teachings this theory of "world betterment" is but mockery. Seeing the fulfillment all about us of these prophecies regarding the time when the Lord shall return we as the true church of Christ should put forth every effort possible to warn our fellowmen to flee the wrath to come and accept Jesus and His plan of salvation while mercy is to be found. Our aim in these perilous days should not be "world betterment" but to get men to prepare for a "better world" as saith the scriptures, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless. (II Pet. 3:13-14.)

WHERE ART THOU?

A. G. Fahnestock

Some time ago a few brethren and I made a trip. One of these brethren was acquainted with the road, having traveled it at least half a dozen times.

While on our journey we got in conversation one with the other and the conversation changed with the scenery that our eyes beheld, and which was quite fascinating because of its beauty. Finally one of the brethren said, "Where are we?" Our eyes widened, and our thoughts were engaged in retracing, especially did we concentrate our minds on turns, fork roads and junctions, only to find that we were wrong and not headed for our chosen destination.

We immediately turned around and went back to find the right road. After turning back we discussed as to how far we went wrong and agreed that it was not far. But when we came to retrace by works, it was more than three times as far as we thought.

My experience has pictured to me the religious world of today.

Thousands of people choose heaven as their destination, but alas, as they journeyed along they kept looking upon the scenery on the right and the left, and beholding the interest of the human eye have unconsciously left the road that

leads to their chosen destination.

Their eyes were blind and minds defiled by the appeal of human nature, (programs, entertainment, love for honor, applying themselves to the wants of the people, even as Aaron made the golden calf for the people to worship) and are still thinking that they are on the way to their chosen destination. Then again there are thousands that discover that they are on the wrong way, but there they stand, they talk it over again and again, they imagine they are not so far wrong, but if they would truthfully and sincerely turn back to the right road, they may discover it is three times as far as they thought.

May the eyes and understanding of our religious people be opened that they may return to the God of our salvation.

To reach heaven we must sail. Not drift, nor lie at anchor.

Where art thou?

—Brunnerville, Pa.

A brother reminds us of an error we made in a recent issue. In a news item we stated "a young man and

wife were received by letter."

We should have said, "a young brother and wife or a young brother and sister."

This calls our attention to a matter which we have noticed of late. Some of our people, in speaking of other members of the church, say "Mr. or Mrs." It is right and proper that we should use such terms in speaking of those outside our membership but in speaking or writing of those of our number we should always say "brother" or "sister." It is just a little matter but it means much.

—Editor.

SECRET SOCIETIES

In Four Parts—Part Three

J. A. Leckron

Now we will see what the Bible says about not honoring Christ. "Whosoever denieth the Son, the same hath not the Father," (I John 2:23). "I and My Father are one." The truths of God and Christ are wrapped up together, and you can not have one without having the other; neither can you reject the one without at the same

time rejecting the other. God was in Christ, reconciling the world to Himself," and when secretism shuts its doors in the face of Christ Jesus, it shuts it in the Father's face. In rejecting Christ they reject the true God.

In Luke 10:16 the Lord Jesus said: "He that heareth you heareth Me, and he that despiseth you despiseth Me." The Father spoke out of the stillness of heaven and said when Jesus was seen in divine glory on the mount of transfiguration, "This is My beloved Son in whom I am well pleased; hear ye Him." God's word proves secretism to be anti-Christian as you can plainly see. "God is Light and in Him is no darkness at all." Jesus Christ was and is "the light of the world." "That was the true light that lighteth every man that cometh into the world." "He that followeth Me shall not walk in darkness but shall have the light of life."

Secretism is dark, secret, behind sentinel-guarded doors, and their blindfolded candidates know not where they go. God said, "I have not spoken in secret, in a dark place in the earth,"

(Isa. 45:19), and Jesus said, "I spoke openly to the world; I ever taught in the synagogue and in the temple whither the Jews always resort, and in secret have I said nothing," (John 18:20).

When professed Christian ministers and laymen help Satan to tear God's own Word to pieces, it is time to cry aloud and spare not. They say their god is the Creator, the Supreme Being, the Architect of the universe. But who is the Creator? (Gen. 1:1), "In the beginning God created the heavens and the earth." If we turn to John 1:10, we get the clear statement regarding Jesus Christ, "He was in the world, and the world was made by Him." Col. 1:16 says, "For by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him." Again, Heb. 1:1-3 further establishes the fact that Jesus Christ is the Creator and Sustainer of this world and of the universe. But secretism rejects Christ; therefore it rejects as its God as the

maker and builder of the universe. "I and My Father are one;" "He that hath seen Me hath seen the Father;" "He that rejecteth Me rejecteth Him that sent Me," said the Lord Jesus.

The oath of secretism is contrary to scripture, and is of such a nature as to bring every spirit-taught child of God to see that he has placed his neck in a yoke of bondage, and bound himself in the closest bonds of fellowship with unbelievers, Jews, Mohammedans, Brahmins, and a great horde of profane, godless men, whose religion consists principally in regalia. Their oaths range all the way from binding vows to the strongest oaths that is possible for men and devils to construct; and the penalties range from the disfavor, disdain and contempt of their fellows, to the most horrible of deaths. The candidate is led blindfolded to the altars, and the words of the oath given to him a few at a time; and under the pressure of the circumstances he takes oath to that which, had he known it, no money could have hired him to take. In no other institutions do men go blindfolded, and obligate

themselves for life and death as here. What would you say of the man or woman who went blindfolded to the marriage altar, and be united in the holy bonds of matrimony to a person they did not know? Yet the initial step in secretism is this binding oath. Men do not go blindfolded into business, unless they are reckless gamblers. God does not ask you to go blindfolded, but enlightens the eyes and sets the light of eternity before us. Jesus is "the light of the world." The word of God is preached openly. God says, "Look unto Me, all the ends of earth, and be ye saved; for I am God; and there is none else." Secretism says, "Don't look," and takes good care that you cannot see, lest you should get a glimpse in advance and turn back, as many have. Read carefully Matt. 5:33-37 and James 5:12. How can a professed child of God ever take such oaths as are required by the various orders, and still remain loyal to Christ? Now we are going to give you what one man says who belonged. His name is G. L. Hunt, "I have it upon published authority,

as well as verbal expositions of one order, that one of their oaths adds this penalty: the oath is taken in the presence of three men with drawn swords, one with the point of the sword on his throat, another one to his heart, and another drawn across his bowels, and in that position he binds himself under the penalty of having his throat cut and his tongue taken out, his breast ripped open, and his heart cut out, and his body severed in twain and disemboweled. This is on a par with the secret society oaths that I have taken in various degrees in the days of my ignorance and blindness. The Mystic Shrine is an oriental degree of Masonry brought to this country from the Moham-medan Mecca in 1871 by the actor W. J. Florence, and is a purely heathen degree, and anti-christian from beginning to end, as the binding clause of the oath plainly reveals. It is as follows: 'In wilful violation whereof I incur the fearful penalty of having my eyeballs pierced to the center with a three-edged blade; my feet flayed, and I be forced to walk the hot sands on the

sterile shores of the Red Sea until the flaming sun shall strike me with a livid plague; and may Allah, the god of Arab, Moslem and Mohammedan, the god of our fathers, support me in the fulfilment of the same. Amen, amen, amen, (99).’ ”

They reject all mention of Christ, and bow to and ask the god of Arab, Moslem and Mohammed to support them! Allah is the Arab's god, Mohammed is his prophet, and the Koran is his Bible, and ministers of America, who profess to be followers of Jehovah and Jesus Christ, His Son, taking as their only guide, the Holy Bible, deliberately forsake it, and bow like cringing slaves to Allah, Mohammed and the Koran. It should be sufficient to convince any Christian that the tree is bad, when it bears bad fruit. Secretism never wins anyone to Christ, for the very plain reason that they have NO Christ to win them to.

A large number of their members are blasphemers, card players, tobacco users, liquor drinkers to a greater or less extent. These are not the fruits of righteousness. My lodge experience

was marked by a steady decline, a direct downward path into sin. I readily admit it was not by the teachings of the order, but by the practice of those who ruled its policies. In seven years of lodge experience I never heard a minister of the gospel open his mouth in the lodge room for Christ and righteousness, and not one ever admonished me to desist from an evil life. One layman did attempt to speak for Christ at a banquet, and he was hissed by some present.

The above was by a Mr. Hunt, and now we will give you a little of what Mr. Jacoby, assistant pastor of Mr. Moody's church at Chicago has to say in The Field and Work, their church paper:

“I suppose I ought to know something about Masonry, as I have taken some twelve or fifteen degrees in it, and have been an officer of my lodge in Guthrie Center, Ia. Until I was converted to Christ I was a notoriously wicked man, a gambler, a drinker, and dissipated in other ways known to evil men. I spent a small fortune in years of dissipation while a

member of my lodge, and yet no minister in the lodge ever exhorted me to desist from my reckless course, or offered to direct me to the Lamb of God that taketh away the sin of the world. Christian men tell me now that they join secret societies that they may influence men for good. They will very soon lose their spirituality inside the average lodge room. Of course the lodge is invested with enough of formal religiousness to make an ordinary preacher feel at ease. Special inducements are offered to the clergy to join and then their names are heralded for advertising purposes. After my conversion to Christ, the lodge lost its charm to me, and many lodge scenes seemed a mockery. So long as a man is in the broad road that leads to death, it may be the lodge is just as good a place as any, but I pity the poor starved child of God who seeks comfort and strength from a society so largely of the godless."

My dear reader, how do you feel about joining such an institution after learning of the works of same? We will try and finish this

article in the next issue if possible. "He that is of God heareth God's words."
Greentown, Ind.

NOTICE

In view of the fact that our conference shall begin the first Monday of June, and since the local congregation in which the conference is to be held has a set date for their love feast which is in May, therefore we, the Waynesboro congregation have set the 3rd and 4th of June as the date for our love feast and we earnestly invite those coming from the west to stop with us for this meeting as it is not more than 5 to 8 miles out of your way and just as good a road.

As one who knows the mountains well the Lincoln highway is the easier one to travel, the mountains are not so hard. Those that would come to our meeting leave Route 30 at McConelsburg on Route 16 which leads right through Shady Grove to Waynesboro. The church will be found on the corner of West 3rd street and Ridge avenue. This same invitation is given to those who come from the

south as their route goes right through Waynesboro to conference. And then we surely do invite those who are not directly in line as well and may we have a real meeting together long to be remembered and that will make us more acquainted with one another.

—D. S. Flohr.

CHURCH FEDERATION INCONSISTENT WITH TEACHING OF THE APOSTELIC CHURCH

J. H. Beer

Inter-church federations, and church leagues, for this and for that are not truly representative of church denominations; nor are they truly church organizations, they are political rather than religious. The need of the hour is to make all men see that the world's great need is Christ, the problem concerns not only the church goer, but more especially those who have gotten off the path of righteousness, and who wander idly through the shallow shadow of materialistic notions that pervade the world today. Before these can be rescued, the church

must take stock of herself, both of pulpit and pew. Can she meet the test of God? Do ministers of today act as if getting the gospel of Jesus Christ, to the public is the most important thing in life? Does the average church goer attend religious service from force of habit, or because his body and spiritual self hungers for the word of God?

If the church, both pulpit and pew, does not reflect the importance of the gospel of Jesus Christ, not alone on Sunday but week days as well, how can they persuade other people to believe that that message is the greatest thing in the world? From what we hear from the great conventions, and what we read in the public press, that the church of the past has been a failure, (the church of Christ has not failed, but man has failed).

They tell us there must be not only a new superstructure, but a new foundation, not only a new method but a new and essentially a different motive power, that there must be a substitute for faith, that we must walk by sight, and not by faith in God as He is revealed in

the Bible, it is suggested and openly proclaimed by many who profess to be Christian. They deny that the Bible is the supernatural revelation of what men are to believe concerning God, and of the duties of what God requires of men, they deny the Biblical records of the creation and fall of man, and of the Virgin birth, atoning death and resurrection of Jesus Christ, is rejected with all that is miraculous in Christian doctrine. All the distinctive doctrines are to be given up or concealed so that there may be one great church, is this to be the church of the future?

Have we reached a time when faith must give place to worldly wisdom? The church in the past has not accomplished what she should have accomplished, but the fault was not with the teachings of God's word, her failure is not on the account of the doctrine of Christ, but its lack of faith in its fundamental doctrines. Increasing knowledge of science, art and philosophy, has not discovered anything that can take the place of the great truths of divine revelation as a

foundation for the church of the future. Other foundation can no man lay than that is laid which is Jesus Christ, (Acts 4:11-12, I Cor. 3:11).

What the church of the future needs is not more knowledge, more worldly wisdom or unity of organization, but more faith.

There seems to me to be an undue emphasis upon education in contrast with evangelization, there is a risk of over emphasizing the educational. I just recently read an article on the Fundamentals in China; there are 284 missionaries residing there connected with the various churches and denominations, and yet after making all necessary allowance for official and administrative work, out of the 284 only four are doing solely evangelistic work, (this has reference to Shanghai).

This same article states that in Canton, China, there are over 200 missionaries, not one of whom is set apart for purely evangelistic work in the city itself. Christ the greatest of all missionaries in sending out his disciples commanded them to go into all the world, and

preach the gospel, (Mark 16:15-16). This is what the world needs today. Men who are filled with modernistic theories, evolution and socialistic doctrines will not preach Christ, as the only way of salvation. Russia's five year plan of Atheism in a recent issue of the Morning Post, London, an article appeared which declared that there are strong indications of a new systematic attack on religion by the Soviet government which takes the form of a five year plan of Atheism, with the object of complete suppression of all religious teachings and religious cults regardless of their attitude to the government, by May 1, 1937, says the life faith, the decree has not been published but according to the correspondent it has been sent to all the regional committees for endorsement. The terms of this resolution are as follows: On May 1, 1937 there must not remain on the territory of the U. S. S. R. a single house of prayer to God, and the very conception of God will be banished from the soviet union, as a survival of the middle ages which has served as an

instrument for the oppression of the working classes. The signatures of the decree include that of Stalin.
Denton, Md.

THE FATAL CHURCH RAFFLE

As the heavy prison bolts turned on the minister he looked sadly on the prisoners in their strange garments and thought more and more anxiously of his errand. He had come to see a young man of his congregation convicted of forgery. The heart broken parents begged him to visit the prison, hoping the peace of the gospel might reach even his gloomy cell.

As the minister kindly greeted him, the youth scarcely replied, but gazed with a sort of defiance.

He began giving the mother's tender message with the interest of all the church felt in his welfare.

At last the prisoner broke out, "Do you know you did it?"

"What have I done?" replied the pastor striving to understand his strange language.

"I began this business," returned the youth speak-

ing very loud, "in your Sunday School. Don't you remember that Sunday School fair when they first set up raffling, and hid a gold ring in a loaf of cake? Just for twenty-five cents I got a whole box of little books. I was pleased with my luck and went in afterwards for chances. Sometimes I gained and sometimes I lost.

"Money I must have for lotteries, I was half mad with excitement, so I used names and here I am.

"Don't let the church come pitying around me. They may thank themselves, their raffling is what did it. It ruined me!"—Selected.

—Geo. Studebaker.

COUNTERFEIT OR GENUINE?

Chester D. Hiatt

Two half dollars lay side by side in a certain individual's pocket, they were the same size, same counter-sign, looked exactly alike in every way, and were supposed to be of the same value. No one would ever have known there was any difference between the two pieces of money, but they were put to a test one day

when the owner of them, having made some purchases at the store, brought them both out of his pocket and dropped them down on the counter to pay his bill.

The merchant happened to notice that the one piece dropped with a dull thud, and on picking it up and throwing it down hard on the counter discovered that it did not ring true at all, but was counterfeit.

So it is with individuals in the world, yes and even some in the church. They look alright, yes they may even dress alright and act pretty nice until the real test comes and then they fail to ring true to the standard that our Lord and Savior Jesus Christ has set before us.

Now, dear reader, will you please turn over to the seventh chapter of St. Matt. beginning at the 21st verse, notice how plain it reads, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven." Now let me ask right here, how much of the Father's will do you think can be left undone and still expect to en-

ter the kingdom of heaven?

We have a very sad answer in the next two verses, yes those who are not genuine are going to try to tell the Lord about all the good they may have done, but alas, how sad. He will say to them, "I never knew you; depart from me, ye that work iniquity." And then Jesus goes right on with the parable of building a house and illustrates to us how each of us may have a solid built one that will withstand the test of all time, if we hear His sayings and do them we are genuine. But if we hear the sayings of Jesus and do them not, then we are foolish and our building will not stand the test that shall come; in other words we are counterfeit.

I believe at the judgment bar of God there will be things revealed, that will show that sometimes we err in our judgment, some whom we thought were genuine will be proven counterfeit and likewise some whom we thought to be counterfeit will be proven genuine by the Supreme Judge who knows all things and makes no mistakes.—R. 9, Peru, Ind.

THE TIME OF THE END

Dan. 8:17, 11:35, 12:4

A. B. Woodard

Daniel was greatly beloved of God because he spent much time on his bended knees in prayer and supplication for his people, Israel.

God gave Daniel visions of the future condition of his people. Then sent his angel Gabriel to give him understanding of his visions.

God has given us Daniel's and other prophets' visions also the Revelations of Jesus that we too may have visions of the future condition of this sin cursed world. These foretold events will be preceded by signs indicating their appearance.

Daniel's people had been taken from their native homes to Babylon by Nebuchadnezzar's armies. Daniel's prayers reached a throne of grace and brought a promise for their return.

Daniel 9:24, "Seventy weeks (weeks of years, 490 years) are determined upon thy people and upon thy holy city to finish the transgressions, and to make an end of sin and to make

reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy."

Here Daniel's people are promised four hundred ninety years and are told what they are to accomplish in that period.

Verse 25: "Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks (49 years) and three score and two weeks," (434 years). Adding we have 484 years the beginning of the 490 years before Messiah coming.

Verse 26: "And after three score and two weeks (434 years) shall Messiah be cut off."

Again by adding the 49 years spent in building the city we have 483 years. This makes the Messiah coming and being cut off at the same year. This is true.

Jesus came according to prophecy. "Rejoice greatly, O daughter of Zion; shout O daughter of Jerusalem; behold, thy King cometh unto thee . . . lowly, and riding upon an ass." (Zeck. 9:9)

This prophecy was literally fulfilled when Jesus made His triumphant entry into Jerusalem, while the multitudes shouted, "Hosannah to the son of David." This transpired a very few days before Jesus' crucifixion. (Matt. 21:4-11)

Here it is clearly shown Daniel's people, Israel, had the promise of 490 years that at Jesus' crucifixion they had received 483 years leaving them seven years their due.

At Jesus' crucifixion the Jews were cut off and time was no longer credited to them. About thirty-seven years A. D. 70 the Romans under Titus destroyed Jerusalem and the temple and the Jews were scattered among the nations of the earth.

While the Jews are cut off and scattered, the church will be born, develop to completion, and called to its reward, as they are reinstated.

"James answered, saying, men and brethren, harken unto me; Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the phophets, (Jer. 30:3, Amos

9:11-14) as it is written. After this I will return, and I will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof and I will set it up, that the residue of men might seek after the Lord, and all the gentiles, upon whom my name is called, saith the Lord who doeth all these things." (Acts 15:13-17.)

Jesus says Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled (Luke 21:24).

Paul says blindness in part is happened unto Israel until the fullness of the Gentiles is come in. (Rom. 11:25).

Here the time of the end properly begins.

(Dan. 9:27.) "And He shall confirm the covenant with many for one week (a week of years, seven years) and in the midst of the week He shall cause the sacrifice and the oblation to cease and for the over-spreading of abomination He shall make it desolate even until the consummation."

Here is shown two kings, confirming a covenant for two kingdoms, for seven

years; and that those years extend to the end of the era. After three and one-half years that covenant will be broken taking away the daily sacrifice which shows one of the kingdoms to be Judea.

Rev. 13 gives a short, but clear cut vision of those kingdoms and their kings, all bearing the title of beast. One should study the principles of these beast kingdoms and the character of their kings.

John the revelator, "Standing on the sands of the sea saw a beast (a kingdom) rise up out of the sea (the great mass of confused humanity) having seven heads and ten horns." The description shows the vision to be that of the old Roman empire. By referring to chapter 17:7-12 we find that the beast and one of its kings will be revived at the time of the end.

"And I beheld another beast (a kingdom) coming up out of the earth (the earthly kingdom of Judea) and he had two horns like a lamb and he spake as a dragon."

Without doubt this beast king will spring from Atheist Jews; yet be a

descendant of David by blood. my friends." (Zech. 12:10, 13:6.)

Compare this beast as given in the last eleven verses, with the son of perdition (II Thes. 2:3-11) you find them to be one and the same. The real personal anti-Christ.

We believe these beasts in the fore part of their reign will tolerate such religions as the Federation of Gentile churches and the Masonic lodge who preach salvation (or its equivalent the grand lodge above) by the fatherhood of God and the brotherhood of man without the atoning blood of Jesus.

The first beast will break the covenant of Dan. 9:27 by killing God's two witnesses that had prophesied three and one-half years. Rev. 11:3-12.

In the later half of their reign all worship, except that of the beast or his image, will be prohibited by a law carrying a death penalty to all who have not the mark of the beast.

They that dwell upon the earth will rejoice over the beast's victory of killing God's witnesses. O, what a change after three and one-half days. That rejoicing will change into consternation and condemnation as those witnesses raise and ascend into heaven. This is not the end. Harken! An angel flying in the midst of heaven having the everlasting gospel to preach unto them that dwell upon the earth and to every nation and kindred and tongue and people.....

And the third angel

followed. Warning of the awful doom awaiting those receiving the mark of the beast or worship his image. See chapter 14:6-11. Then turn to chapter 6:9-11. There the souls under the altars are told to rest for a little season (three and one-half years) until their fellowservants and their brethren should be killed as they had been and all things fulfilled.

Turning to chapter 7:9-17 we have the vision of a great multitude which no man could number, described the same as the ones the angels preached to. One of the elders asks, what are these arrayed in white robes and whence came they? The answer comes, they are they which came out of great tribulation and have washed their robes and made them white in the blood of the lamb.

The church, typified by the wise virgins, will put on the shield of faith, the helmet of salvation, and the sword of the spirit. They will be looking and waiting for Jesus' coming for His bride. As He said before He took His departure from this world.

"In My Father's house

(domains) are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and will receive you unto Myself, that where I am, there ye may be also."

The church will escape all the sorrows and persecutions of the great tribulation. She being called to her reward shortly before or at the time the Jews will be reinstated.

See a vision of her in glory, (Rev. 5:11).

For those wishing to know the destiny of the two beasts and their servants, we refer to Rev. 16:13-14-16, 19:11-21, 20:10.

Of the many signs pointing to the fulfilment of prophecy of the last days, and time of the end, we refer to but two, the most recent. The distress of nations, with perplexity, of which we hear much of late.

Men's hearts failing them for fear, and for looking after those things which are coming on the earth. Luke 21:25-26.

—Gowrie, Ia.

Watch and pray, that ye enter not into temptation.

ORPHANS

Sylvia Malott

I love very much to study about the life of Mary, Martha and Lazarus.

The scripture is silent in regards to their parents, therefore I am very much inclined to believe they were dead, and these three were left orphans, as we would call them.

Jesus seemed to be very much interested in them, and would many times visit them in their home. I truly believe they felt as though they had no friend like Jesus, and it was all because of that divine love that existed between them.

Mary was much more concerned about the deeper things in life, than Martha, who was always worrying about the cares of the home.

Three times we find Mary at the feet of Jesus. In Luke 10:39, we find her setting at the feet of Jesus for instruction, and to hear His words.

I wonder how much we are concerned about Jesus and how much He has done for us, and to heed the instructions He has given us.

In the 11th chapter of

John we read about the death of Lazarus and how they longed for Jesus to be there, and of the great confidence they had in Him. "Lord if Thou hadst been here, my brother had not died." In the 32nd verse we find Mary at the feet of Jesus for comfort which no other friend could give her. Can we imagine what wonderful love and compassion Jesus had for them, who then called Lazarus back to life again?

I believe there is a great lesson in this for us today. God had a purpose in view by taking the life of Lazarus, so that His glory might be revealed, and to show the power of His Son.

We do not always understand the mysteries of God which may be to bring us closer to him, as in (Heb. 12:11), "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby."

In John 12:3, we find Mary anointing the feet of Jesus with the costly ointment. to show her love and appreciation for the things He had done for them.

How can we show our love to the One who gave His life for us? By doing His will, in keeping His commandments because we love to obey them from the very bottom of our hearts. In this way we can give our life and service to Him. Some of the best gifts we can give to Him is to keep our sister or brother on their way heavenward and to help those who are in need.

May God help us to recognize our responsibilities more in regard to those who have been left to fight their battles alone in life, that we may attain more of this pure religion, as given in James 1:27.

Father has gone to heaven, and
left us all alone,
Mother so sad and lonely, burdened
with every care;
Orphans all around are crying, nor
ever a friend to care.

Yet Jesus the friend of all orphans
Is tenderly watching nearby,
And sees every tear drop that fall;
He knows why their hearts are so
heavy

Cause they have been left so lonely
And no friend to care at all.

Each night as the dark shades
gather,

Alone by a warm fireside
They tell their heartaches to Jesus,
Who answers each little prayer.

When breaks the dawn of another
new day,

The smiles of Jesus are seen in each
beautiful ray;

I think I can hear Jesus say,
"Be good all little orphans, you'll
soon meet together up
here."

—R. 5, Kokomo, Ind.

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* NEWS ITEMS *
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ELDORADO, OHIO

We, the Eldorado Dunkard Brethren, met in our regular quarterly council on March 11, 1933, with our Elder Lawrence Kreider presiding. The meeting was opened by reading Romans 12, and prayer by H. C. Bowser.

At this time the church officers and Bible school officers for this year were elected. Bro. Lawrence Kreider was re-elected as our Elder. We also appointed two delegates for D. M.

One query was sent to D. M.

All those that know the worth of prayer remember us at this place, as we are few in number and that we may be found faithful and strive to do His will.

—Gladys Miller,
West Manchester, O.

VIENNA, VA.

While the Vienna Dunkard Brethren were not able to accomplish all they desired in the past year we have great reason to rejoice because of the many blessings we have received from the bountiful hand of a loving Heavenly Father.

Last May Bro. Lebo of Carlisle, Pa., came to us and for two weeks

labored earnestly preaching the whole gospel, he visited many homes and made many lasting friends. Three were baptized the day our meeting began. We pray God may richly bless Bro. Lebo as he goes forth sowing the good seed that many may believe and be saved, then in that great day as his reward he shall come forth bringing his sheaves with him.

Six have been added to our little congregation in the past year by baptism and four others have been added recently by moving into our community. We heartily welcome the Gundermans and the Swiharts, a great field of service is open to them here; truly "the harvest is great and the laborers are few." We believe they are willing and ready to launch out into this great work of winning souls to Christ.

Last Saturday Bro. Gunderman with his family accompanied Eld. J. F. Britton to Louisa, Va., where Eld. Britton preached Saturday night, Sunday morning, Sunday afternoon and Sunday night to a little colony of our congregation one hundred and five miles from here. They report good attendance and eager listeners at these services. They returned after services Sunday night, reaching home about midnight, so you see this is real work, but a great reward is awaiting all those who labor faithfully.

Our building committee here is still at work and we believe they will soon have something definite to offer us in the way of a lot on which to build a church house.

Several years ago we had a lot offered us free, some thought it would have served us very well but it did not meet the approval of the whole committee so was not ac-

cepted, now we have another offered us. We all realize so keenly the need of a church house that the time is here when we all will be ready to accept—we have about outgrown the accommodations of a private home, recently it became necessary to create a beginners class in our Sunday School and another class should be divided. All this we are sure will hasten our new church house.

We have been so earnestly praying and laboring for it. Several of our aged sisters have contributed liberally to our building fund and it is our wish that they may yet see and enjoy the fruits of their willing contribution. Though this national depression is upon us we must still go forward with the Lord's work, realizing that His all powerful hand is over His children at all times to sustain, guide and protect.

—Anna E. Flohr.

WENATCHEE, WASH.

We, the Wenatchee Dunkard Brethren, met in regular council March 11th, with Bro. E. W. Pratt, our elder, in charge. Bro. Walter Steele read part of Matt. 18, after which prayer was offered by Bro. Pratt.

There was not so much business to come before the meeting. We are planning to have a love feast April 11. Meeting beginning at 2 in the afternoon. We are hoping to have all the members present and also others if they can come.

Bro. D. B. Steele gave us a two weeks' meeting which was very helpful to us all. Although there were none added to the church we feel we have received help that we can go on and do better work for

the Master. We need to be on our guard all the time for the enemy of our souls is always watching where he can creep into the fold and do someone harm, and if we can all work together for the right we will be more able to keep him out.

Pray for us that we may be true to Him who died for us.

—Sister Dora R. Spurgeon.

DALLAS CENTER, IA.

The Dallas Center Dunkard Brethren congregation met for council meeting March 4th. Most of the members were present. Our Elder E. D. Fiscel had charge of the meeting. There was not much business transacted. A report of the visit by the deacon brethren was given.

We expect to have a series of meetings next fall, if it is the Lord's will. Pray for us that we will be active in the Lord's work.

—Orville Royer.

MT. DALE, MD.

The Mt. Dale, Md., congregation met in regular annual council with Elder A. B. Rice in charge. The business of the meeting was transacted in a very pleasant manner.

The date of our love feast was set for May 13th, at 1:30 p. m., to which all who can are invited to come and be with us as we are small in number.

Bro. E. L. Moser and the writer were chosen to represent us at our district meeting. The writer was re-elected as trustee for five years. Bro. Roy Rice was elected Sunday School superintendent and Bro. Keifer Whipp assistant superintendent.

We are looking forward to our series of meetings which is to begin September 3rd, with Bro. J. L. Myers of Logansville, Pa., as evangelist. We ask an interest in the prayers of the faithful in behalf of this meeting and all other work at this place.

Your presence will be greatly appreciated.

—Joshua A. L. Rice,
R. 3, Frederick, Md.

SPRING

"For, lo, the winter is past, the rain is over and gone, the flowers appear on the earth; the time of the singing of the birds is come, and the voice of the truth is heard in our land." Song of Solomon 2:11-12.

Hail beautiful, bright, welcome
spring,

Indeed welcome thou art!
For joy and gladness, thou do'st
bring,

E'en to the afflicted heart.

Hail beautiful, bright welcome
spring,

Time of the pleasant flowers,
Time when the feathered songsters
sing

'Mid the green trees and bowers.

Yes spring, thou art full of good
cheer

Both to the grave and gay,
After the days of winter drear
Have passed and gone away.

Thus may we live in love and peace
And our kind wishes blend;
That when this mortal life shall
cease,

Our spring may never end.

—Selected.

NOTICE

All queries and reports of committees on queries for annual conference should appear in May 15th Monitor.

They should be in our hands not later than May 4th. Clerks of districts and committees please take note and send them in promptly.
—Editor.

BROTHERLY LOVE

I Jno. 3:14—We know that we have passed from death unto life, because we love the brethren.

I Pet. 1:22—See that ye love one another with a pure heart fervently.

YOU CAN HELP

Wouldn't this old world be better
If the folks we meet would say
"I know something good about you,"
And then treat you just that way?

Wouldn't it be fine and dandy
If each greeting, warm and true
Carried with it this assurance
"I know something good 'bout you?"

Wouldn't life be more worth living,
If the good that's in us all
Were the only thing about us
That folks bothered to recall?

Wouldn't life be lots more happy,
If we praised the good we see?
For there's such a lot of goodness
In the worst of you an' me.

Wouldn't it be nice to practice
That fine way of thinking too.
You know something good about me!
I know something good 'bout you.

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SUNDAY SCHOOL LESSON

- Apr. 2—John 6:1-21
- Apr. 9—John 6:22-34
- Apr. 16—Mark 16:1-20
- Apr. 23—John 6:35-51
- Apr. 30—John 6:52-71
- May 7—John 7:1-13
- May 14—John 7:14-31
- May 21—John 7:32-53
- May 28—John 8:1-20
- June 4—John 8:21-40
- June 11—John 8:41-59
- June 18—John 9:1-23
- June 25—John 9:24-41

BIBLE MONITOR

VOL. XI

May 1, 1933

No. 9

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE CAUSE OF THE PRESENT DILEMMA

In a number of issues lately we have been discussing some of the unwarranted activities of professing Christendom, some of the deviations from scriptural teachings and the deplorable conditions that have resulted therefrom.

The question is often asked, "Who is responsible for these things?" After a careful consideration of the whole matter we believe there is only one logical conclusion. It is as it was in the time of Isaiah, "The leaders of this people cause them to err." (Isa. 9:16.)

The innovations and departures from scriptural teachings, the change in thought and practice of church people is the result of teaching and this teaching has come from the

"leaders" of the churches.

When Jesus was engaged in establishing the church, He set apart certain men whose duty it was to preach the word, teach and lead the flock into paths of righteousness. His thrice repeated command to Peter was, "Feed My sheep." Naturally the ordinary rank and file of the church (the flock) showed due respect for those men of God upon whose shoulders rested the great responsibility of leadership, and looked to them for council, advice and necessary reproof and correction. It will be noticed too that the faithful leaders of the early church were not slow in giving admonition or administering reproof when needed. As a result the church was kept in line with gospel teachings, prospered and had power and influence in the world. It

was not long however, until efforts of Satan to overthrow the church began to be felt. False brethren crept in unawares, ungodly men who taught contrary to what had been received from Christ, turning many unsuspecting souls away from the truth, (Jude 1:4) (Gal. 2:4).

Through all the years in the past history of the church many false teachers have arisen and great harm has been done and it seems that some "were before ordained to this condemnation." Possibly our God used this means to try out the church in order that the faithful might be made manifest. This warning is given (I Peter 2:7) in regard to false teachers and their work and of late years especially, they have become numerous, their success astonishing and the results appalling. In thinking over this matter these questions arise: Why is it that leaders will rise up and teach falsely, leading men away from the truth? Is it possible that they are sincere? Do they do it ignorantly? Can one have a thorough knowledge of the scriptures and yet teach otherwise?

We believe the word gives us a perfect explanation of this whole matter. In speaking of conditions existing in the evil days preceding the coming of our Lord, the apostle Paul says this, "And for this cause God shall send them strong delusion that they should believe a lie; that they might be damned who believe not the truth, but had pleasure in unrighteousness, (II Thes. 2:11-12).

Now, a delusion is a deception or misconception. Is it possible that God will deceive men and allow them to believe and teach lies and thus perish? A just and merciful God? Ah, yes indeed! He cannot do otherwise and be just. The reason for this is plainly given: "Because they received not the love of the truth that they might be saved; and because they believed not the truth but hath pleasure in unrighteousness."

Another teaching in regard to such men reads as follows: "Because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imagination, and their foolish heart was

darkened," (Rom. 1:21). The situation presents itself like this: God manifests Himself to men. For the invisible things of Him from the creation of the world are clearly seen; (His eternal power and Godhead) and men are without excuse. When God manifests Himself to men through the "created" things and through Jesus Christ and men learn to know God, if they fail to be thankful for this unmerited favor and do not glorify God by an unwavering faith, a complete surrender and a willing obedience to His will, but become vain in their imaginations, ignore His mercies, question His supremacy, become exalted in mind and rebel against His will, then the very revelation that should be light and understanding, darkens the foolish heart of the unbeliever. In the light of these teachings the "present Dilemma" in so-called Christendom is easily explained.

It cannot be questioned but what the great worldly minded leaders of professing Christendom have a thorough knowledge of the holy scriptures. Many of them among the most edu-

cated and learned men of our day. Then why do they teach contrary to the written word, introduce worldly practices and lead men away from the truth? Simply this, they have rejected the manifestation and revelation of God in the creation and in the Lord Jesus Christ, their teachings plainly indicate this. They reject the account of the creation as given us by God in Genesis, thereby rejecting the revelation of God in the "created things," then too, they reject the teachings of our Lord in the gospel, thereby rejecting the revelation of God through Jesus Christ.

God is merciful and will bear with rebellious man for a time, but not always; this he plainly tells us in (Gen. 6:3). "My spirit shall not always strive with man." It is apparent that in these evil days He has ceased to strive with many and as a result of their unbelief, vanity and exaltation of mind and continued rebellion he has not only darkened their foolish hearts but has sent them strong delusion that they should believe a lie.

And even as they did not

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like to retain God in their knowledge, "God gave them over to a reprobate mind, to do those things which are not convenient." (Rom. 1:28). A "reprobate mind" is a mind not capable of sound reasoning, so this accounts for the unsound theories and ideas being advocated and introduced into professing Christendom by these deluded leaders. In view of these facts it is not surprising that so-called Christendom is in such a state of confusion, uncertainty and ungodliness. The surprising thing about it all is that so many intelligent,

well meaning people will allow themselves to be deceived and led astray when we have so many warnings given us in the gospel regarding false teachers and their work.

Remember the district meeting of district No. 2 at the Englewood church on May 3, 1933.

Plan on coming—then come.
Clerk.

NEW YEAR GREETING

Bell Warner

Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth. (II Tim. 2:15).

For the love of money is a root of all kinds of evil; which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. (I Tim. 6:10)

It does seem that with just those two texts there is great incentive and sufficient encouragement for greater lining up in the battle of right, for every soldier to fight more valiantly to be more ardent

in the great cause of our Messiah, King. Even in this time of storm and stress that the importance of doing our very best comes, oh, so close home, that not only we that have enlisted in this great battle should march or halt at His command; but we should be diligent in business, fervent in spirit serving the Lord in a way so submissive to Him that our lives will be incentives to others to cast their lot with the saints, that we do good wherever we are and as much as we can as long as ever we can while we are here in our temple of clay, till the great Creator of all things calls us hence.

May God grant to our great reward, that when we hear the voice cry, "Behold the Bridegroom cometh, go ye out and meet Him," we will all be ready, and if we sleep we will arise and trim our lamps and have them burning brightly and plenty of oil in our vessels with our lamps, and if we are alive at the time we will be changed in a twinkling of an eye at the sound of the trumpet of the Lord, and be caught up together with Him in the air and so be forever with the Lord.

May God grant these New Year resolutions in Messiah's name.

May the God of Israel visit His chosen people and give them redemption; that we, the church, may be instrumental in their salvation in every way that we can be used and do our part in fulfilling the New Testament command, "The Jew first, that we do not miss entering the promised land through unbelief." God grant this to be the united prayer of the whole church. In His holy name.

—Estacada, Ore.

SATAN

Elder J. J. Reppert

His origin? Who is he? His office? How does he function? His end, when? Where?

Why is there not more being written and taught on the subject?

The writer one time heard a minister say, when asked about the subject, that he was not intending to be in his company and did not intend to be associated with him, therefore he was not interested in him. (Well I am sure I do not want to

spend eternity with him, but I think to know him is to avoid him. I am wondering whether their might be others who regard the subject the same way?) But he confessed that it was a biblical subject and that he was surprised when he began to examine the scripture on the subject. I think it the duty of every divinely appointed preacher to know and be able to impart intelligence to all who sincerely inquire, so as to be able to know his traps and trickery.

1st: His origin. In Isaiah 14:12 he is called a light bearer, son of the morning. One of the first in creation. He was not yet called Satan. In Ezk. 28:14 he is called a Cherub, endowed with great power and authority, possibly prince or ruler over the primitive universe, when it was a beautiful garden of God, decked with beautiful and precious stone.

I Jno. 3:8 says he was a sinner from the beginning, always was. In Isa. 14:14 he manifested his real true self by showing his principle, that of force, greed, ambition, and sinful pleasure. His determined "I wills" are called iniquity

in Ezk. 28:15, which is nothing else but sin. He defiled all that he had anything to do with. He deceived and seduced some of the angels, caused them to be brought into judgment. He brought judgment upon himself, and caused the earth to be thrown into a chaotic state. God took charge of it and wrought it into a form and gave it an order again.

The Devil being cast out of heaven, (Luke 10:18) he makes his appearance in the serpent and introduced sin into the universe. (Gen. 3:1). From this time on we know him by the various names and learn his character.

2nd: Who is he? He is an evil spirit in the form of a person. The scripture reveals him spiritual in nature as well as influence, (Matt. 4:9, and Jno. 12:3). He is the prince of this world, (Jno. 8:44). He is a liar and a murderer, (II Cor. 4:4). He is the god of this world, (wicked mankind, unbelievers), (Eph. 6:12). He is the prince of darkness, (promoter of ignorance and superstition). In I Pet. 5:8-9 he is an adversary, and a devourer. (Mighty and

terrible.) (I Jno. 3:8), He is a sinner, (father of sinners). (Rev. 9:11), He is an angel of the bottomless pit, (a destroyer). (8-12-10) An accuser. (20:10) A deceiver.

3rd: His office. (Matt. 18:34) He acted as a sifter of the self-confident. In Job he was a tryer. (I Cor. 5:5) A destroyer of the flesh that the soul might be saved, (of those who have confessed Christ as their Savior.) (Heb. 12:14) He also holds the power of death only in a limited degree; but the notion that he reigns in hell is not biblical. Some of the matter is that he is to try every soul that comes into this world, see if they could be tempted to sin and remain therein, for the next world is to be free from the knowledge of sin, its effects or influence.

God also uses him as the instrument of judgment, which is intended for correction and not punishment for justification. He also operates the governments of this world for God. Thus far we can all agree, for we can hardly do otherwise for God's word is truth; but as to how he functions may cause controversy, as there

is such a vast difference of opinions in Christendom.

4th: How does he function? This to some extent we learn from experience that man has had with him ever since man has been in contact with the Devil. He being a deceiver, even though he had given as a sworn statement as to how he would do we could not depend upon it. God's word is truth. We accept His record and testimony. His word reveals to us that the Devil works on the principles of power, greed, selfishness, ambition, and pleasure. These principles can only be operated through the unbeliever. He acts with man's hands, he speaks with human tongue through human lips. He forms his thoughts in human minds. He must have human beings as his agents.

St. Paul teaches (Rom. 6:16) that no one need to serve him that does not choose to be his servant. His greatest power and influence over the Christian is through false teaching. Deception is one of his most successful methods with Christians.

Pleasure is a strong in-

ducement. Since he is yet permitted to bring accusation against the brethren, we must judge our own case; the Lord expects us to, and we must be honest, if not, how can He expect us to be honest with others; with the Devil as well as with others for honesty and justice is a principle and always remains the same. Now if Satan brings any accusation against the brethren that the advocate can not advocate our cause for us, it will just be too bad, for it will be too late to make amends, when we will find out our faults. Know what you are teaching, and what you are teaching it for, and who you are getting it from. Satan has his ministers and they are successful if they can get any one to listen to them, or get an argument started. Christ would not argue with him, neither can you and I afford to.

I once knew a man who claimed that at one time he was a strong and faithful Dunkard, who thought it his duty to go and set one of Satan's ministers right. He engaged in an argument with him one evening and argued with him until 2 o'clock in the morning and now he is no longer a Dunkard, either. The only way to deal with the Devil is to resist him, James says, and he will flee from thee. Were it not for the promise (Luke 21:32-33) many would live their lives in hopeless despair. Satan causes weakness among the Christians through fear by his power and might. He did this when the Phillistines brought out their giant, Goliath. He filled Saul's army with fear. He weakens the influence and power of the church through the carnal minded preachers and teachers. They neglect their God given duties and will go and try methods other than gospel methods. They waste their time and strength on things which belong to the world or the Satanic forces, and sanction sin in the church.

A minister that I know, made the statement that things that at one time were considered sin were no longer sin. (Some of his young members will actually be absent from the regular church services and attend picture shows and go on picnic parties.) Re-member sin is sin, always

was and always will be until God destroys it.

Because we once enjoyed sin, before we united with the church and denounced sin, is no excuse for sanctioning sin in the church and allow as well as encourage it with the argument, that we were young once therefore be considerate. This does not justify sin in any one. It is the duty of every divinely appointed preacher and teacher to acquaint himself with the domain and power of satan, so that he may know how to instruct and help to fortify the church and make it a real rescue station for those who seek refuge from the devil. It certainly would be helpful to make a study of how "Resist the Devil" and he will flee from thee.

5th: What will his end be? He knows it will be torment, (Matt. 8:29). He expressed fear that it had come before he was expecting it. But like some of his followers say, why worry about it, it will come soon enough, and some one else will take care of that; if they will neglect it that will be their worries, and it will be long enough then to think

about it. So successful is he in his attempt to destroy the righteous that God will shorten the time (Matt. 22:22) for the elect's sake.

(Rev. 20:2) An Angel will come down from heaven and bind him and cast him into the bottomless pit and seal him up and keep him sealed for a thousand years, so he will not deceive the nations any more, not permit him to operate his system of government any more. But this seige of torment will not conquer him, for after the thousand years is over he will be loosed for a little season, then he is permitted to go about on the earth and find all who would yield to the temptation of sin, he will be successful enough to muster a great army and gain the rank and title of commander-in-chief of this army. He will command them into array for a great and terrible battle, but here he outgenerals himself, he and his entire army is utterly and forever defeated. The last and great judgment will then take place, the sentence will be pronounced and he will be cast into the lake of fire (Rev. 20:14) and whosoever

is not registered in the book of life will not be overlooked but will be found and cast in with the devil, death and hell will no longer be needed, they also will be cast in with them, their work is done. There will be a new heaven and a new earth where these things will never be needed. Nothing will be admitted into this new heaven or earth that has not been tried and found free from sin, not even a trace or stain of sin in it.

This subject is not exhausted, brethren, be free and add a word of testimony or a word of encouragement.

—Chico, Calif.

WHY CHRISTIANS KEEP SUNDAY

J. H. Beer

Early historians, 9th century A. D. 813, Council of Mayence. All Lords days shall be observed with all due reverence, and all servile work shall be abstained from. Council of Auxerrle, 6th century A. D. 578: It is not permitted to yoke oxen or to perform any other work except for appointed reasons. 5th cen-

tury A. D. 450 in book 2, chapter 8, page 22, Sozomen, says Constantine, says he honored the Lord's day because on it He rose from the dead. This shows what was meant by the Lord's day in those early times. 4th century A. D. 386, Emperor of Rome, decreed as follows, on the day of the sun properly called the Lord's day by our ancestors let there be a cessation of lawsuits, business and indictments.

Critical history of Sunday legislation page 36, A. D. 306 Peter of Alexandria in Egypt, Cannon 15, But the Lord's day we celebrated as a day of joy because on it he rose again, 3rd century A. D. 270. Anatolins Bishop of Laodisea, our regard for the Lord's resurrection which took place on the Lord's day will lead us to celebrate. Chapter 10, A. D. 250. Apostollic constitution book 2, chapter 7. On the day of our Lord's resurrection which is the Lord's day meet more diligent.

A. D. 250 Cyprian Bishop of Carthage, in Africa epistle 58, section 4, The eighth day that is the first day after the Sabbath and the Lord's day. A. D. 140,

Justin Martyr, But Sunday is the day on which we all hold our common assembly because Jesus Christ our Savior on the same day rose from the dead. Apology chapter 67, A. D. 120, Barnabas chapter 17: We keep the eighth day with joyfulness as the day on which Jesus rose from the dead. A. D. 96, St. John on Patmos, Rev. 1:10, I was in the spirit of the Lord's Day. A. D. 60, Luke in Asia Minor on the first day of the week the disciples came together to break bread, Acts 20:7.

Thus we have traced the observance of the Lord's Day from the 9th century back to the apostles, to the New Testament. Testimony of Lexicons Webster, Sunday the first day of the week, the Christian Sabbath the Lord's Day. Smith's dictionary of the Bible: Lord's Day, the first day of the week or Sunday of every age of the church. Buck's theological dictionary article: Sabbath, it is the first day of the week, is called the Lord's Day, Rev. 1:10.

Johnson's new universal encyclopedia: Lord's Day, a name for the first day of the week derived from Rev.

1:10. Kuriakos: Greenfield, of or pertaining to the Lord, that is the Messiah the Lord, I Cor. 11:20., Rev. 1:10. Robison Kuriakos, pertaining to the Lord, to the Lord Jesus Christ, (eg) Kuriakos Deipnon, I Cor. 11:20. Kuriake Hemera, the Lord's Day, Rev. 1:10. Liddell and Scott, Kuriakos of belonging to concerning a lord or master, especially belonging to the Lord (Christ) hence Kuriaka Hemera.

In all the Bible the seventh day Sabbath is never called the Lord's Day. Did anything occur on this day? The term Lord applies about 450 times in the New Testament, in the gospel all things commonly spoken of as belonging to Jesus, first as the disciples of the Lord, Acts 9:1. Second, the Lord's body, I Cor. 11:29. V. 27, Cup of the Lord; V. 26, The Lord's death; I Cor. 10:21, The Lord's table; I Cor. 11:20, The Lord's supper; the Lord's Day, Rev. 1:10. Do not all refer to the same Lord? Under the official jurisdiction of Jesus the Lord came of necessity all institutions now obligatory. Hence the Lord's Day is Christ's day, Psalms 11:22-24.

First, Jesus rose from the dead, Mark 16:1-9. 2nd, This day he first appeared to his disciples. 3rd, On this day He blessed them, John 20:19. 4th, On this day He imparted to them the gift of the Holy Ghost, John 20:22. 5th, Many saints rose from the dead, Matt. 27:52. 6th, On that day the gospel of a risen Christ was first preached, Luke 24:34. 7th, On that day Jesus, Himself set the example of preaching the gospel of His resurrection, Luke 24:27-45. 8th, Finally on this day the purchase of our redemption was completed, I Cor. 15:3-4.

—Denton, Md.

A LETTER TO THE BIBLE MONITOR

My Dear Bro. Editor:

I received several letters from Monitor readers requesting me to give a description of the earthquake in the Monitor, which occurred the evening of the 10th of March, in the southern part of Los Angeles county, California.

The territory in which most of the damage was done extends out from Long Beach about twenty miles east, north and west. The

ocean is on the south.

The instrument indicated that the heart of the earthquake was about two miles out in the ocean from Long Beach, which would account for Long Beach and the nearby towns being hit the hardest. I want to state that I have passed the 85th milestone and 41 years of my life I spent in southern California, and this is my first experience of an earthquake that did any damage. I often felt shocks which gave me a peculiar sensation, rather pleasing, must say, but this one was a severe shake, shaking as though it would never let up and then giving a push as if to say, there now, will you be good?

It lasted eleven seconds, but it seemed twenty minutes. The evening was cool. I was sitting in a rocking chair, reading in front of the gas heating stove. All at once it began to shake, the house seemed to be walking off, the clock fell off the shelf and broke to pieces; the stove fell over which was burning; the chiffonier fell over in the next room; the dishes fell from the cupboard and broke; the doors of the cup-

board over head in the kitchen flew open and jars of fruit fell out on the floor and broke.

While it was shaking I knew full well that I could not keep my equilibrium so I held on to the chair. After it quit shaking I turned off the gas and set up the stove and then went out to see if my buildings were off the foundation and to my great astonishment they had not budged, while my neighbors' houses on either side were off the foundation. It did put my gas system out of commission. Surely the Lord dealt kindly with his unworthy servant.

Soon after the calamity all the people were on the street, but no lamentation or weeping was heard. The people were calm and composed and adjusted themselves to the situation at once. The gas at headquarters was shut off at once to prevent fires. I only heard of two fires. The people had to do without gas for about two weeks, but there was plenty of loose bricks from fallen chimneys and brick walls to build stoves to do the cooking in the back yards.

The people did not sleep

much that night. Those who had autos drove to the suburb and slept in them. Some did not sleep in their houses for a week but that was uncalled for, it has never been known that one earthquake of any consequence will follow another. People need not fear coming to Long Beach for such an earthquake may not occur again in fifty years.

The unemployed were put to work at once and it is remarkable in how short a time the city was cleared of the rubbish, and the people whose property was damaged went to building.

The brick buildings were damaged the most. The sky scrapers from ten to twelve stories were damaged the least. They are built of steel frame and lined with reinforced concrete. I saw where the top of a four story brick fell on the curbing and mashed three autos. To drive over the city the following morning and see the damage would make one's heart ache. Stores were closed of necessity because of the disarrangement of the goods and the danger of the damaged buildings.

It was a blessing that it did not take place during school or business hours. There are thirty thousand pupils attending the thirty-five schools in the city, twenty-six of which were demolished. The sidewalks in the main business section are well occupied with pedestrians, the falling of bricks might have killed thousands, and thousands of school children killed and crippled, but as it happened while the people were in their homes only about fifty were killed and about a thousand were hurt. Some were hurt and killed when running out of the house by falling bricks.

What made the conditions worse the banks were closed and many well-to-do people were caught with little or no change to buy provisions, but people from outside of the quake zone provided food and bedding and tents so none had to suffer.

This is a city of churches and many of the larger church buildings were badly damaged. Some have to be wrecked. The church edifice of the Church of The Brethren was damaged very little and none of the members hurt.

Nature has various means of destruction, cyclone, flood, lightning and earthquake. "Seeing then that all these things shall be dissolved, what manner of person ought ye to be in all holy conversation and Godliness."

My love be with you in Christ Jesus.

B. F. Masterson,
1250 E. 3rd St.
Long Beach, Calif.

SECRET SOCIETIES

Four Parts—Part Four

J. A. Leckron

In conclusion we want to say that none of the so-called charities of Secret Orders give help in the name of Christ, though some charitable ones make it a feature of helping the needy. There are some Orders organized especially for charity purposes; what they do therefore, is commendable, surely. Were this done in the name of Christ it certainly would be Christian work, but it is done in the name of that special secret Order and, while the needy gets the benefit, Christ our Lord is robbed of the glory. That

which belongs to Him is taken and given to another. The great purpose in giving charity to the needy should be to bring them to Christ; the meeting of their temporary necessities is the smallest object; and unless the charity is given in the name of Christ, it not only fails to bring those helped to own Him, but hardens them against Him because benefit is received from this non-christian order. Every cent that a Christian gives through a non-christian order is therefore so much money put into the campaign against Christ. You may not yet be aware of the fact that the devil is a close counterfeiter of Christ's work, and that he maintains charitable institutions in opposition to Jesus Christ and His people.

If your charities had been presented to the needy in the name of Christ, the heart would have been warmed toward Him, and the way paved for the entrance of the gospel of salvation. But if you let Christ's enemy distribute your charity for you, be sure he will steal the glory of it, for the beneficiaries will never guess that you or

your Christ had anything to do with it.

How simply are all these questions settled if we obey the scripture injunctions to "have no fellowship with the unfruitful works of darkness;" and "whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Then Christ will get the glory, and the poor helped, as well as be made to acknowledge Christ as the giver.

Now in conclusion we want to say, that some say they cannot get away from the lodge, for they have gone into it with an oath. Well you had better break a bad oath than to keep it. If you break your oath with the lodge you will be called a traitor to the lodge, but you will be loyal to Jesus Christ; and if you do not withdraw from it after God's Holy Spirit enlightens you, you will be a traitor to Christ. You cannot be loyal to both Jesus Christ and the Devil. "Choose ye this day whom ye will serve," for "ye cannot serve God and Mammon," there is no use in trying it. God's edict has settled that. A double service is in reality only a deceit of Satan, and

in the end will be found devil service.

We cannot close this article, dear reader, without a final appeal to your heart and conscience to obey the teachings of the inspired, infallible word of God. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." You who are members of secret orders, or of other societies that deny His name, you violate a most sacred command of the New Testament, "H a v e no fellowship with the unfruitful works of darkness." "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness, and what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them: and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the

unclean; and I will receive you, and will be a Father unto you, and you shall be My sons and daughters, saith the Lord Almighty." (II Cor. 6:14-18).

It must be apparent to every lodge member who has a conscience divinely enlightened by the word and spirit of God, that the lodge is none other than a spiritual counterfeit of the church of Christ. It is the devil's church, in which he has a bible, a deity, a prayer, a form of Godliness, a path in which he claims to lead people into eternal blessedness; and withal destroys every means God has set forth to attain these blessed results.

If a joint heirship with Christ is not worth more to you than a membership in some man-made institution, then I am very sure you have not seen Him on the mount of transfiguration, nor know His as the One "in whom dwells all the fullness of the Godhead bodily," for if you had, like Paul on the way to Damascus, you would be blinded to the vanities of earth. When we once realize that we are members of His body, it must surely dawn upon us that we have

no right to take the members of Christ and join them to any man-made institution, much less to those which glory in their rejection of God's Son.

Is not our blessed Lord Jesus, who poured out His precious blood to save us from an eternal hell, sufficient to satisfy the deepest longings of the heart and the highest aspirations of the soul? Is not He alone able to satisfy all our needs? Is not He alone worthy of all our worship, our love, our time, our talents, our money, and our energy? Where in all heaven and in earth will you find a more precious name, or a more worthy object upon whom to bestow your heart's devotion, than upon the blessed person and name of Jesus? "Come ye out from among them" therefore and "have no fellowship with the unfruitful works of darkness." "He that is of God, heareth God's word."

Trusting this article has given some one more light on the institutions that claim to be religious, and claim to be good enough to take you to heaven without Christ, we would have you know that such institutions

are run by Satan, and not by God. Beware of all institutions that claim to take you to heaven outside of Christ, for they are anti-Christ. Our prayer is that we may have our minds set on things above instead of on the things of the earth.

—Greentown, Ind.

SEVEN THINGS ABOUT SALVATION

J. L. Myers

1st—It is a common salvation (Jude 3), "Beloved when I gave all diligence to write unto you of the common salvation it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." When we look at the fourth verse of the same chapter we will notice. "For there are certain men crept in unawares who were before of old ordained to this condemnation ungodly men turning the grace of our God into lasciviousness and denying the only Lord God and our Lord Jesus Christ."

We find that Paul said to the Romans for all have sinned and come short of the glory of God; then again

we see the prophet Isaiah say, "Look unto me and be ye saved all the ends of the earth, for I am God and there is none other."

2nd—It is a free salvation. (Jno. 3:16) "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." And the Spirit and the Bride says come and let him that is athirst come, and whosoever will let him take the water of life freely.

3rd—It is a personal salvation. David says lead me in thy truth and teach me for Thou art the God of my salvation, on Thee do I wait all the day.

4th—It is a present salvation. Paul says, "I have heard Thee in a time accepted and in the day of salvation have I secured Thee. Behold now is the day of salvation."

5th—A powerful salvation. David says, "The Lord is my rock and my fortress and my deliverer. My God and my strength in whom I will trust, and a buckler and the horn of my salvation."

Paul says, "For I am not ashamed of the gospel of

Christ for it is the power of God unto salvation to every one that believeth, to the Jews first and also to the Greeks.

6th—It is an eternal salvation. Paul says, (Heb. 5:9) "And being made perfect He became the author of eternal salvation unto all them that obey him."

(II Cor. 4:17) "For our light afflictions which is for a moment, worketh for us a far more exceeding and eternal weight of glory."

7th—No escape if we neglect this great salvation. "For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward how shall we escape if we neglect so great salvation."

(John 3:36) "He that believeth on the Son hath everlasting life and he that believeth not on the Son shall not see life, but the wrath of God abideth on him."

So let us all be faithful to this common salvation. How thankful we should be that Jesus became the way of this salvation that whosoever will can get it if we submit our will to His will by obeying His word.

—Loganville, Pa.

OUR THOUGHTS

Hattie Van Dyke

What are our thoughts? So often we hear people say, (yes and professed Christians) "I thought so," about some person. It may be either good or bad, and then, only to find our thoughts were entirely wrong. We have no record in the word to judge a brother with the thoughts we have of them. Maybe these thoughts might come to us through some things we have heard.

The word says, by their fruits ye shall know them. Our thoughts are so imperfect.

The Lord says, "My thoughts are not your thoughts," also "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts higher than your thoughts, (Isa. 55:8-9).

Jesus says in Luke 24:38, "Why are ye troubled and why do thoughts arise in your hearts?" Oh, that our lives might be pure that there would be no room for so many unpleasant thoughts. Then again, the word tells us that for every idle thought we must give an

account. Does it pay to guard our thoughts as well as our words and deeds?

I believe our thoughts is one of the things that we fail to guard carefully enough. It may be because others cannot see or hear them, but we too often forget that the Lord knows our every thought.

R. 1, Modesto, Calif.

NOTICE

All correspondence with Bro. Arthur Rice from now on should be addressed as follows: Eld. Arthur B. Rice, Frederick, Maryland, R. R. 3.

* * * * *

* **NEWS ITEMS** *

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PLEVNA, IND.

The Plevna, Ind., church met in quarterly council March 10th with our elder. J. P. Robbins, presiding. Two letters were received. Delegates to D. M. are Peter Lorenze and Earl Kendall; alternates, J. A. Leckron and Virgil Mast.

Bro. Robbins gave us three good sermons while with us. After his sermons and admonitions we ought to truly feel like living faithful to our Savior, who has done so much for us.

—Olive Deardorff,
Greentown, Ind.

MECHANICSBURG, PA.

We, the Mechanicsburg, Pa., Dunkard Brethren, met in regular council on March 30th at 10 o'clock a. m. Our Eld. Jacob A. Miller presided. All business passed off in a pleasant way.

In the afternoon Elders Thos. Ecker and D. S. Flohr were called in to hold an election for a minister and two deacons, also to install Bro. J. Harry Smith into the eldership. The election for a minister resulted in Bro. Paul Smith being chosen and installed. The deacons were Bro. Lester Ecker and Bro. David Wisler, who with their wives were also installed. May the Lord bless and guide them in their work.

At a previous council we elected the following Sunday School officers: Superintendent, Bro. Paul Smith; assistant superintendent, Bro. J. Paul Miller; secretary, Bro. Chas. Harnish; assistant secretary, Bro. Lester Eckert; Bro. David Smith, Sunday School and church treasurer; Sister Shank, chorister; teachers, Bro. Ray Shank, Bro. Jacob Galley, Bro. J. Harry Smith, Bro. Paul Smith, Bro. David Smith; children, Sister Lena Shank, Sister Floetta Clepper and Sister Ruth Lebo.

Our spring love feast will be held on Saturday and Sunday, May 13th and 14th, beginning at 10:30 in the morning to which all members are kindly invited.

There were quite a number of our brethren and sisters who were sick and received the anointing and received help from God. We feel to mention one home, the home of Sister Mary Eichelberger, who is in her 84th year who has been a

faithful member for 65 years, whose only son was stricken down with the gripe and an invalid daughter in another room to care for, who has been in bed for seven years were both anointed and prayed for. God saw fit to bless the son with good health again. We ask the prayers of God's children for this dear sister and her family.

We are glad to state that the annual meeting will be held in our congregation about six miles from Mechanicsburg at the Mt. Olivet camp grounds near Dillsburg, Pa.

Sister Helen Wisler was elected Monitor agent at our council.

Don't forget our love feast May 13th and 14th.

—Sister Ruth V. Lebo.

R. 7, Carlisle, Pa.

SPRINGHILL, OHIO

The Springhill church met for regular quarterly council March 13th with our elder, Bro. Abraham Miller presiding. The meeting was opened by reading 16th Psalm.

Work was taken care of in a pleasant manner, and keenly missing the presence of our dear Bro. John T. Hay, who was called away in death February 27th.

Our love feast date was set for the 21st day of October to which all are cordially invited to these services.

—Pearl Troutwine.

ENGLEWOOD CHURCH

The Englewood church met in regular quarterly council Saturday March 25, 1933 at 1:30 p. m.

The meeting was opened with a hymn. Bro. Beery read I Peter 4:1-11 and prayer by Bro. A. G.

Miller. Then our elder, Jos. P. Robbins took charge of the meeting and gave us some helpful remarks.

Business was then taken up and disposed of in a Christian manner. We elected our delegates to district meeting as follows: Bro. Jos. P. Robbins and Bro. L. W. Beery; Bro. A. J. Brumbaugh and Bro. Ora Heisey, alternates.

District meeting being at our church the deacons were instructed to look after same.

A brother from the Church of The Brethren wanted to be received into church fellowship and we received same by the right hand of fellowship and the salutation.

—Bro. A. J. Brumbaugh, Clerk,
Potsdam, Ohio.

COON RIVER CHURCH, IOWA

We met in business meeting March 2nd. Auditing committee's report was heard and accepted. The official brethren gave a report of the annual visit.

Found all in love and union. Arranged to have our love feast on May 27th and 28th. We invite all who can to come and enjoy this feast with us. We do especially urge the isolated members to come.

Two of our young sisters from Ohio, who had been employed in Dallas Center, planned to go with their employer and wife to Minneapolis. On the evening of March 1st they with their friends and associates came over here to the home of Bro. E. D. Fiscel and wife to spend the evening. After a little social time and singing the time was spent in a prayer and consecration service in which nearly all took part. Some very strong

prayers were offered in behalf of each other, that though they be parted in person they might remain joined in spirit.

About the same group came over March 12th to our services, accompanied by Bro. Roscoe Royer and wife. Bro. Royer gave us the message from Jer. 8:22, "Is there no balm in Gilead? Is there no physician there?" Comparing very strongly present day conditions to those in Jeremiah's time. We enjoyed the sermon with profit, although sad at parting with our girls, but trust with the prayers that accompany them God will care for them though isolated and in that city.

—Elizabeth Erb.

FAIRVIEW

The Fairview congregation of the Dunkard Brethren met in regular quarterly council Saturday afternoon April 1st, at 1:30 o'clock at the church with our elder, Bro. Arthur Miller presiding. The meeting opened by singing No. 451, after which Bro. Miller read the first 12 verses of the second chapter of Phillipians and made a few comments on same, then led us in prayer.

All business that come before the meeting was disposed of in a Christian like manner. Our harvest meeting was appointed for Sunday August 6th, an all day meeting.

Our series of meetings to begin September 17th close with a love feast September 30th. Our evangelist will be published later.

A cordial invitation is extended to everyone who can possibly meet with us at any or all of these meetings.

Brethren Arthur Miller and M. S. Norris were chosen delegates to district meeting with Bro. Clarence Stump alternate. The meeting closed in the regular order with sister John Mann leading us in the closing prayer.

May the Lord bless us and keep us faithful to the end is our prayer.

—M. S. Norris,
R. 3, North Liberty, Ind.

ORION, OHIO

The Orion congregation met in regular quarterly council Saturday, April 1st, with Eld. Rufus Wyatt in charge. All business for the meeting arising out of our annual church visit, which had been previously made, was taken care of, we believe, in a manner pleasing to God.

Our clerk reported that Eld. L. B. Flohr had promised to conduct our evangelistic meetings which are to begin October 8th.

Our delegates to district meeting are brethren Theodore Myers and Henry Royer, with Rufus Wyatt and the writer as alternates.

One brother's name was taken from our membership list on account of having identified himself with another organization. Three new members have been added to our number, by baptism, since our last report.

We have opened a new preaching point at Massillon, Ohio, recently. We now have three preaching points and no vacant Sunday evenings.

Our spring communion will be held on May 20th. All who possibly can are invited to be with us on this occasion.

—F. B. Surbey,
North Canton, Ohio.

WEST FULTON

The West Fulton congregation met in regular council April 8th with Elder D. P. Koch in charge. We decided to hold our love feast June 17th with an afternoon service to begin at 2 o'clock and we are extending a hearty invitation to all to come to this love feast and make it a love feast in deed and in truth.

Bro. Ben Morningstar was chosen delegate to district meeting with Bro. A. Beck alternate.

We request the prayers of the brotherhood for we are needy.

—Ben Morningstar, Clerk.

GOSHEN, IND.

The members of the Dunkard Brethren of Goshen, Ind., met in regular council May 18, with Elder J. P. Robbins in charge. The meeting was opened by singing the song "At the Golden Gate of Prayer."

Bro. Arthur Miller was present and read the scripture and led in prayer. Delegates were elected for district meeting, Bro. A. J. Yontz and Bro. John Wallace, with Bro. Joseph Miller and J. W. Priser as alternates.

The church felt the need of help in the deacon's office and Bro. Calvin Pletcher was elected. All business was transacted in a Christian like manner. We also wish to announce the date for our love feast which will be May 27th, services will begin at 2 p. m. The examination service will be delivered in the afternoon with the evening services beginning at 7 o'clock Central Standard time.

We extend a hearty invitation to all who can to be present with us at this meeting. Should there be

any from the west going our way to the annual conference, we urge you to try and arrange to be present with us at this meeting.

Sister Martha Wallace.

A CALL FOR HELP

Will the church pray for us that the Lord might send us a minister to help carry on the work at this place? We are few in number. Would like to have preaching at least once a month.

(Mark 16:15) "Go ye into all the world, and preach the gospel to every creature." Are we professing to be the true church, willing to obey the command?

The harvest is ripe and the laborers are few, shall we let the harvest be lost? Who will answer the call? Any minister or brethren families thinking of changing location, we welcome you.

Pray earnestly that our work here may not be in vain.

Prayer makes the darkened clouds withdraw,

Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Gives every blessing from above.

S. L. Fouts,
Cerro Gordo, Ill.

"IF"

If I can throw a single ray of light
Across the darkened pathway of
another;

If I can aid some soul to clearer
sight

Of life and duty and thus bless my
brother;

If I can wipe from any human
cheek a tear

I shall not, then, have lived in vain
while here.

If I can guide some erring soul to
truth,

Inspire within his heart a sense of
duty;

If I can plant in soul of rosy youth
A sense of right, a love of truth
and beauty;

If I can teach one man that God
and heaven are near

I shall not then, have lived in vain
while here.

If from my mind I banish doubt
and fear

And keep my mind attuned to love
and kindness;

If I can scatter light and hope and
cheer

And help remove the curse of
mental blindness;

If I can make more joy, more hope
less pain

I shall not then, have lived and
loved in vain.

If by life's roadside I can plant a
tree,

Beneath whose shade some weary
head may rest;

Tho I may never share its shade,
nor see

Its beauty, I shall yet be truly
blessed;

Tho no one knows my name, nor
drops a flower on my bier

I shall not then, have lived in vain
while here.

—Selected.

DEATH

Bro. Chas. Weaver, beloved husband of Sister Sarah Weaver of Shiremanstown, Pa., died at his home after a three weeks' illness of heart trouble on Sunday, April 2, 1933, aged 59 years, 5 months and 25 days.

He is survived by his wife, four brothers and one sister. Bro. Weaver was a faithful member of the Mechanicsburg Dunkard Brethren church. He called for the anointing from which he received much comfort.

He will be greatly missed, but we trust our loss will be his gain.

Funeral services were conducted by Elders J. L. Myers and Jacob A. Miller, in the Mechanicsburg D. B. church. Text Rom. 5:12-13.

Sister Ruth V. Lebo.

BACK THEN

Sitting here and thinking
Of the days of long ago,
When I was just a little boy
'Bout nine or ten or so;
I always went to meeting then
Through mud or rain or snow,
No matter how the weather was,
I'd just get up and go.

But I have grown some older,
I've passed three score and ten;
I do not care to go to church
As I did away back then;
The reason why I do not say
But I love the Lord as then,
When I was just a little boy
'Bout the age of ten.

The preacher preached with feel-
ing

As the tears fell from his eyes,
And the blessing fell on each of
us

As it came down from the skies,
Those good old heartfelt meetings
We used to have back then,
When the preacher talked 'bout
Jesus

And the people said, "Amen."

Blessed are the merciful: for
they shall obtain mercy.

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SUNDAY SCHOOL LESSON

- Apr. 2—John 6:1-21
- Apr. 9—John 6:22-34
- Apr. 16—Mark 16:1-20
- Apr. 23—John 6:35-51
- Apr. 30—John 6:52-71
- May 7—John 7:1-13
- May 14—John 7:14-31
- May 21—John 7:32-53
- May 28—John 8:1-20
- June 4—John 8:21-40
- June 11—John 8:41-59
- June 18—John 9:1-23
- June 25—John 9:24-41

BIBLE MONITOR

VOL. XI

May 15, 1933

No. 10

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

WHAT SHALL WE DO?

In the course of life when confronted with problems of serious reality the question arises, "What shall we do?" Then we take careful thought and seek ways and means of surmounting the difficulty, nor do we have peace of mind or rest until we find some way out. This is not only true in matters pertaining to this life but of that which is to come, as well.

Prevailing conditions in professing Christendom of late years have brought many people face to face with problems of vital importance; so much so, that many serious minded folks have halted and given the matter attentive consideration. With the advent of a "Deluded Leadership" the poisonous virus of worldliness was injected into the

church. Being a very contagious malady and injected in such a sly and crafty way it spread rapidly. There were some very peculiar things in connection with the matter, namely: its sudden appearance at widely separated places over the brotherhood, suggesting the thought of a concerted drive put forth in an underhanded way.

Then too, many of the leaders in charge of the activities of the church, who from outward appearances were free from the disease themselves, proved to be the carriers of the deadly germs.

Another factor that made the matter worse was this, when the malady would break out in a certain place (usually in the wake of a visit of some prominent leader) those in authority in the location, would re-

fuse to isolate or quarantine the infected ones nor would they apply the immunizing serum of the Gospel to those not contaminated. As a result the destructive element soon had control and the matter had continued thus until professing Chistendom is almost completely contaminated. Of course this has resulted in a period of immortality, crime, vulgarity, depravity, and corruption referred to in the gospel as "Perilous days." Those awake to the conditions that are existing are faced with problems of serious reality indeed. Being confronted on every hand by these modernists and their deadly theories, and aware of the deception and snares they are crying out, "What shall we do?" We are glad in the face of all these problems that the holy scriptures give us light on this matter and not only reveal methods of determining the malady in others but give us instructions how to proceed in dealing with the situation in order to be free from being contaminated or infected ourselves.

Inasmuch as this is a spiritual matter let us turn

to I John 4:1-3. Here we are instructed, "Believe not every spirit, but try the spirits whether they are of God." Why? Because of "many false prophets."

Who are these false prophets? Men posing as ministers of the gospel. How do they operate? "As the serpent beguiled Eve through his subtilty," artful, insinuating, crafty. (II Cor. 11:3). "For when they speak great swelling words of vanity, they allure through the lust of the flesh, through much wantonness, those that were clean escaped from them who live in error." (II Peter 2:18). "By good words and fair speeches deceive the hearts of the simple." (Rom. 16:18). "And this I say, lest any man should beguile you with enticing words through philosophy and vain deceit." (Col. 2:4-8). "And through covetousness shall they with feigned words make merchandise of you," (II Peter 2:3). Having an inordinate desire for "filthy lucre" they operate in sheep's clothing resorting to pretense; falcety and hypocrisy to gain their ends.

How are we to try these spirits? "For if he that

cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him, for such are false apostles, deceitful workers, transforming themselves into the apostles of Christ," (II Cor. 11:4-13)

"Hereby know ye the spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antiChrist, whereof ye have heard that it should come; and even now is it already in the world," (I John 4:2-3).

To confess that Jesus Christ is come in the flesh is to recognize and accept His plan of salvation as given in the gospel and this is the very thing that the modern church leaders have rejected. "Hereby we know they are not of God." We are to try the spirits by comparing what they teach with the written gospel.

What shall we do? The answer to the question is very clearly given. After

trying the spirits, if we should discover false teaching, disloyalty, unsound doctrine or hypocrisy, the instruction is thus: "Not to keep company" with such, (I Cor. 5:11). "Now I beseech you, brethren, mark them which cause division and offences contrary to the doctrine which ye have learned; and avoid them."

(Rom. 16:17) "If any come unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds," (II John 10:11).

"Having a form of Godliness but denying the power thereof; from such turn away," (II Tim. 3:5). "If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine that is according to Godliness; he is proud, knowing nothing, but doting about questions and strife of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is Godliness; from such withdraw thyself," (I Tim.

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6:3-5).

It would seem there is enough given here that no one need question long what to do when confronted by a "deluded leadership," and its accompanying worldliness; the directions are given definitely. It is in humble obedience to these instructions that the Dunkard Brethren took the stand they did and it is these facts and truths of the gospel that we think should be kept before the public in these perilous days, but alas, how many there are when confronted with such vital matters will refuse to

act as directed by the holy scriptures, but allow themselves to become fascinated and deceived by these deluded modernists, will tolerate and fellowship ungodliness until they are swallowed up with the tide of worldliness and give up in despair. Oh, that men in this day would search "the scriptures" to see if the doctrine they are hearing is that of the Lord Jesus Christ, what startling revelations they would find.

Taking the stand we have has not lessened our problems, we are still confronted with the enemy and his deceptions, however, it does separate us to a large extent from his forces and places us in a position to successfully operate in propagating the saving gospel of Christ.

Praise be to God that obedience to His every command does give peace of mind, freedom of conscience, comfort, contentment and a definite hope of everlasting life.

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin.

**THREE DAYS AND
THREE NIGHTS**

J. G. Mock

(Matt. 12:40) "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." The question is, was this literally fulfilled? We say yes, but can we prove it. If we follow modern theologians that say that Christ was crucified on Friday and rose on Sunday morning we can't get three days and three nights. So there must be a gross error some place.

The scriptures are plain, but they fail to see or understand. I might give the outline of the whole passion week, but will only give the latter part. Jewish time, the day closed at sunset. The Jewish passover lamb was slain on the 14th day of the first month (or Nisan) or Thursday, and eaten the beginning of the night of the 15th or Friday. Christ being the Passover lamb that year, dying on the cross when the passover lambs were slain. Christ was buried on Thursday evening that the body might

not be on the cross on the Sabbath Day, for that Sabbath day was a high day, (John 19:31). Why a high day? Because it was the yearly Sabbath Day, (read Numbers 28:17-18) and the fifteenth day of the month is the feast; seven days shall unleavened bread be eaten. In the first day shall be an holy convocation; ye shall do no manner of service work therein. That is Friday, Saturday was the Jewish weekly Sabbath. Christ arose on Sunday morning. So he was in the tomb Thursday night, Friday night, Saturday night, or three whole nights, and Friday all day, Saturday all day; so we have three nights and two days and a fraction of a day which the Jews call a whole day.

Also read Leviticus 23:6-7. It is plainly evident that the yearly Sabbath did not come on the weekly Sabbath, as the scriptures teach that no work was to be done on the yearly Sabbath. The law of the weekly Sabbath was given in Ex. 20:9-10, wherein no work was to be done. The yearly Sabbath was quite different and a different law was given to obey.

WHY CHRISTIANS KEEP SUNDAY

Article II

J. H. Beer

Did the Pope change the Sabbath? Sabitarrians claim that Sunday came from the Pagans through the Pope into the church. Thus they say the name, origin, authority, and sacredness of the Sunday institution are altogether Pagan. First, what the Catechism says: Question—What are the days which the church commands to be kept holy? Answer—Sunday or our Lord's day, which we observe by apostolic tradition instead of the Sabbath, Catholic Christian Instructed, page 209. What warrant have you for keeping the Sunday preferably to the ancient Sabbath, which is the Saturday? Answer—We have for it the authority of the Catholic and apostolic tradition.

Catholics claim their church originated in the days of the apostles and any change made by the apostles was made by the Catholic church. They claim they changed the Sabbath in the days of the apostles. Ad-

ventists explain the Catechism saying, the change was made by the apostate Pope hundreds of years after the apostles. The Adventists, do misrepresent the teachings of the Catholic is shown by the following testimony of a Catholic priest: I am familiar with the claim that the Pope of Rome changed the Sabbath to the first day of the week, such assertions are wholly unfounded. Catholics claim no such things, but maintain that the apostles themselves established the observance of Sunday, and that we receive it by tradition from them; the councils and Popes afterwards simply confirmed the keeping of the day as received from the apostles. John Meiler, Rector St. Johns church, Heildsburg, Cal. John Ankatell, A. M., Priest Diocese of New York, in the Outlook of July 1889.

The Sunday, the Lord's Day, we think it was given by our Lord to the apostles during the great forty days after the resurrection.

The Sabbath nailed to the cross, (Hosea 2:11), "I will cause all her mirth days to cease, her feast days, her

new moons and her Sabbaths, and all her solemn feasts." (Col. 2:14-17), "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross."

"Let no man therefore judge you in meat, or in drink, or in respect of an holiday, or of the new moon, or of the Sabbath days; cast out the bond woman," (Gal. 4:30). This bond woman represents the old covenant, (The Law) V. 24, "Christ is the end of the law for righteousness, to everyone that believeth." (Rom. 10:4). "He taketh away the first that he might establish the second," (Heb. 10:9).

The disciples met on the Lord's day (Jno. 20:26), 8th day recognized by the church fathers as the Lord's day or Sunday. Justin Martyr, A. D. 140: The first day after the Sabbath remaining the first of all the days is called, however, the eighth day according to all the days of the cycle, and yet remains the first day.

Barnabus, A. D. 120: We keep the eighth day with joyfulness as the day on which Jesus arose from the

dead. Pentecost comes on the first day of the week, (Lev. 23:10-16, Acts 2:1). The first day after the seventh Sabbath would certainly be the first day.

The early church did come together to worship, (I Cor. 11:17), "I praise you not brethren that ye come together not for the better, but for the worse." (Heb. 10:26) "Forsake not the assembling of yourselves together." This indicates their customary meetings. (Acts 20:7). Concerning collection for the saints, (I Cor. 16:1-2) upon the first day of the week. He also states that what he writes must be received as the commandment of the Lord, (I Cor. 14:37). That there be no gathering when I come.

We have found four things the disciples did on Sunday: 1st, they assembled together; 2nd, they had a sermon; 3rd, they had the Lord's Supper; 4th, they gave for the poor.

"But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter," (Rom. 7:6, II Cor. 3:6-12). —Denton, Md.

BUSINESS FOR ANNUAL MEETING

Standing committee is asked to meet at Dillsburg, Pa., at 10 a. m., Monday, June 5, 1933. All elders are urged to be present at that time.

Lewis B. Flohr,
Writing Clerk.

We, the committee appointed to formulate an answer to the query on woman's place in the church (see query No. 10, Annual Meeting minutes of 1932), have to report as follows:

While not unmindful of the scriptural restrictions on sisters, but recognizing also the scriptural record of the sisters' place and work in the early church, we recommend:

1. That Sec. 2, page 18, polity booklet, have added the following: Sisters should not be elected delegates to district meeting unless no brother is qualified.

2. Since there are no programs at annual and district meetings other than the preaching program, we see no need to change Sec. 1, page 18, polity booklet.

3. Since sisters are not

sent on disciplinary work, we see no need to change Sec. 7, page 13, polity booklet.

Committee:

J. A. Miller

J. L. Myers

Lewis B. Flohr

PLEVNA, IND.

No. 1. We, the Dunkard Brethren church at Plevna, Ind., ask Annual conference through District conference to decide as follows: That no member of the Dunkard Brethren church take any part in politics or vote, for the following reason: It is inconsistent to go to the polls and vote for any man and then not support him if it becomes necessary, (see II Tim. 2:4).

Answer by District meeting: We advise all of our members not to take part in politics or political matters. Passed to Annual meeting.

No. 2. Believing it would be a safeguard to the Dunkard Brethren church, we the Plevna Dunkard Brethren church ask Annual conference, through District conference, to decide that from the date of 1933 Annual conference, all

officials coming into the Dunkard Brethren church from the Church of The Brethren, shall be taken in only as lay members.

Answer by District meeting: We so decide and pass the paper to Annual meeting.

ELDORADO, OHIO

We the Eldorado church, assembled in council March 11, 1933, ask Annual meeting through District meeting to make a ruling that no member of any local church have the right to circulate a paper in the church for signatures without being first signed by the Elder.

Answer by District meeting: We decide that members shall be prohibited from circulating papers for signers without the consent of a majority of the official board of the local church, except petitions to District or Annual meeting.

Passed to Annual meeting.

GOSHEN, IND.

The Goshen Dunkard Brethren church assembled in council asks Annual meeting through District meeting that section 5,

article 4, page 6, be re-established as it is in the polity booklet. This would ask that the decision of Annual meeting of 1930, as we now have it on the minutes, be reconsidered.

Answer by District meeting: We decide that Annual meeting decision of 1930 be amended to read as follows: That re-baptism be required of persons from other denominations with the exception of the Old Order Brethren.

That re-baptism be granted to those who were members of the Church of The Brethren or Old Order Brethren prior to our organization, if they so request.

Passed to Annual meeting.

We, the committee appointed to report to Annual meeting of 1933 a complete outline or program for the love feast service (See query No. 9, minutes of Annual meeting, 1932), have to report as follows:

Program for love feast:

1. Examination service, whether held in immediate connection with the ordinances or separated from them by an intermission, consisting of singing; suit-

able scripture; prayer; kneeling; reading I Corinthians, 11th chapter, in whole or in part; examination sermon; examination prayer, kneeling, privilege and invitation to both brethren and sisters to offer short prayers audibly, and closing with the Lord's prayer; singing.

2. Love feast service proper: Opening devotional consisting of singing; appropriate scripture; prayer, kneeling.

3. Feet-washing: Reading John 13, whole or in part; washing and wiping of feet.

4. Lord's Supper: Table uncovered; asking of a blessing by a minister, standing, while the members remain seated and bow their heads; eating of the Supper in reverence and silence; returning of thanks by a minister, standing, while the members remain seated and bow their heads; covering of tables.

5. Communion of the bread and the cup: Reading of John 19 or other appropriate scripture while the officiating Elder or minister prepares the bread by separating the strips; the salutation; asking a blessing on the bread by the

officiating minister, standing and holding a piece thereof, while the members remain seated and bow their heads; the breaking of the bread by each member to the next, brethren to brethren and sisters to sisters, the officiating brother starting the breaking among the brethren, and a sister, to whom is handed the bread by the officiating brother, starting it among the sisters; asking a blessing on the cup by the officiating minister, standing and holding the cup, while the members remain seated and bow their heads; passing the cup in the same manner as the bread, each to the next.

6. Closing devotions: Singing; general prayer by one of the elders or ministers present, all kneeling, members and others; closing hymn.

7. General: The officiating brother makes appropriate remarks and gives such suggestions and directions as may be necessary from time to time during the progress of the services, and he as well as other ministering brethren speak on the services as circumstances allow during the services; during the passing

of the cup singing is thought appropriate. The clearing of the tables may be done at such time as suits the convenience of the local congregation.

Equipment—In order that we may think and do the same things over the brotherhood, we believe the equipment for love feast purposes should be uniform; we therefore recommend the following:

1. Table covers should be wide enough to cover supper.

2. Towels should be of sufficient length so that they may gird the user; towels with strings or ties should not be used.

3. The vessel used in washing feet should be of metal so as to answer the description of basin as nearly as possible.

4. Table equipment: The soup should be eaten from a common and not from individual plates or dishes, so as to correspond to the time-honored practice of the church as well as the scripture which shows the dipping into, or eating from, a common, not individual dish. Committee:

J. A. Miller

B. E. Kessler

Lewis B. Flohr

A TRIBUTE TO MY MOTHER

First I thank God for my mother,
For the noble place she fills;
And because she's always striving,
Faithfully to do His will.

Oh! I thank Him you are with us,
These long four score years and
two;
And your life so full of trust
Brings us blessings not a few.

When I hear the blest word
"Mother,"
Sure my thoughts revert to you;
Tho we're absent from each other,
Yet your influence lives anew.

Since dear father, your companion,
Answered to the summons "come,"
Well I know your life is fractured,
Though you nobly brave the storm.

Yet there's joy when we remember
Of our parents joined in heart;
Always loved and worked together,
'Till in death you had to part.

And we children love to offer
Of our very best to you;
Yet we know with all our efforts
Grief weighs down like morning
dew.

True I love you as no other,
And your place no one can fill;
Tho at times I may have faltered,
Yet you helped me up life's hill.

Your life is sure one long example,
How you care not for this world;
With its ever changing fashions,
Gathering millions in its whirl.

You don't bother 'bout society,
Nor the dances, shows or clubs;
But your time is with you family
And helping others with your love.

And you daily read your Bible,
Kneeling to your Lord in prayer;
Showing us the best of reading,
Also where to take our cares.

And my heart is often heavy,
Wishing so that I might find;
How to make your life more
pleasant,

'Till you leave the shores of time.

I will always try to praise Him,
For my parents that He gave;
And may mother's love like Jesus'
Lead and guide us all the way.

Yes, you are a real, true mother,
And I'm sure you have a claim;
In this Mothers' Day with others
Who are worthy of the name.

Composed by your daughter, Mrs.
Sarah E. Yountz May 12, 1929, and
dedicated to my dear mother.

April 28th, 1932 this mother,
Susannah Haynes passed on to her
reward at 85 years.

A TRIBUTE TO MOTHER

By Elizabeth Erb

How oft my memory wanders back
To childhood days of long ago,
My feet would seek forbidden paths
And fain would on in folly go;
One hand would ever guide me,
To always love and choose the right,
With her wise counsel ever near me
To seek the good in the path of life.

'Twas Mother.

Ofttimes in the summer evening,
The western sun was sinking low;
We would sit and fondly linger
In the twilight after glow,
In my fancy now I see her
Sitting in her low rocking chair,
I on my little chair beside her,
I felt a hallowed presence there
With Mother.

How well do I remember
The sacred hymns she used to sing,
And out of the silence as a dream
They still to my memory cling;
One hymn would always give a thrill
Sometimes I wish I it could shun
The words they linger with me still,
As they oft were calmly sung
By Mother.

'Twas "Dark and thorny is the desert
Through which pilgrims make their
way,

And beyond this vale of sorrow
Lie the fields of endless day."
My tender mind had not yet learned
The things a weary pilgrim must
endure

My childhood days had not known
sorrow,
Could not understand the desert
road

Like Mother.

Near sixty years have come and gone
Since first my Savior I embraced,
I could not see the path that I
must tread,
But praise the Lord for granted
grace.

Though Satan's darts are at me
hurled,
God gently leads with loving hand,
Though I must face a frowning
world

I was taught there is a better land
By Mother.

O, could I have a stronger vision
Of that grand and holy place
Where parted friends and side
companions

Behold a dear Redeemer's face.
Could I but understand the rapture
Those endless bonds of love,
Could I but read my title clear
To that glorious home above
With Mother.

Then all my eager fears would
 vanish,
 All unfinished tasks made clear,
 A glimpse of that home so mystic
 Where they know not sorrow or
 tears;
 With Jesus and His host of angels
 In that eternity of bliss,
 Our earthly trials all be conquered,
 Enjoy heaven blessedness
 With Mother.

CHRISTIAN BAPTISM

J. A. Leckron

Why there are so many kinds of baptism is a mystery to the writer, for if we want to have the only legal baptism, then we will take the kind Jesus has given us in the great commission (Matt. 28:19), "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Now in giving us this commission, Jesus knew what He was doing, and wanted to make it plain to any one what He meant, by using the Greek word Baptizo to denote repeated action, meaning there should be one action for each person represented in the commission.

The same word is used in II Kings 5:10-14, in the case of Naaman who had

leprosy, it took repeated action, so the word Baptizo was used. You will find this word used eighty times in the New Testament, and two times in the Old Testament, and in every place it indicates repeated action.

The Greek word Bapto means to dip, but does not say how many times, but in using the Greek word Baptizo meaning repeated action, and in English it would mean dipping. Then when we look at the word in the light it is written, we are at a loss to understand why so many try to get out of the very thing that Jesus wants us to do. Now let us look at it from this standpoint. Suppose we tell you to take any object and baptize it in water, then we would say to someone else, you go and take the same object and sprinkle it in water, then we say to another, you go and pour the same object in water. Do you see what a mix up you get into? Now you can see that the great commission says to baptize them, and if we are to be baptized then we are the object that is to be applied to the water, and not the water to us, for if we are to be born again

(born of the water) how can we be born again unless we are conceived into, and born out of a thing that is larger than we are? Did you ever hear of anything in the whole world that was larger than the thing that it was born of? We know you didn't. Then why try to twist the Word to suit you? Much could be said on this great subject, but it would take too much space, but we will ask a few questions to those who believe in the other kinds of baptisms originated by men. First, we will take the single immersionists to think upon:

1. Why did the inspired writers discriminate in favor of using Baptizo in preference to Bapto in writing of Christian Baptism?

2. How can a person be immersed into three separate beings, the Father, the Son and the Holy Ghost by a single act?

3. How can you baptize as Christ commanded in Matt. 28:19 by a single act?

4. Can you find a sentence in English, Greek or Latin literature parallel to the commission that you can perform by one act?

5. By whose authority do

you baptize? If by Christ's, where does He state this authority, and how do you obey it? (Read Matt. 28:19)

6. Christ calls His suffering in the garden a baptism. Matt. 20:22, Mark 10:38. In this baptism how many times did He bow? (Read Matt. 36:39-44, Mark 15:35-41, Luke 22:41)

7. Can you find any historical reference to single immersion before it was instituted by Eunomius in the fourth century?

8. Can you point to any scripture that teaches one action as plainly as the commission (Matt. 28:19) teaches three?

Now for some questions for backward immersionists to think upon:

1. Where in the Bible is there a command to fall backward in doing any command, or in any act of worship?

Where in the Bible is there an example of any man of God falling upon his back in obedience to any command, or in an act of worship?

3. Since passing through the Red Sea is a figure of Christian baptism (I Cor. 10:2) and the children of Israel were commanded to

“go forward” where is the authority for backward immersion?

5. Since Christian baptism is a planting “in the likeness of his death” (Rom. 6:3-4-5) where is the authority for falling backward in baptism?

6. Baptism is for the remission of sins. “Without shedding of blood is no remission,” (Heb. 9:22). “The blood of Jesus Christ (shed in his death) cleans us from sin,” (I John 1:7). In what act of baptism do you come in contact with that blood?

7. Where is baptism said to be like a burial?

8. Can you find any historical mention of backward immersion before the year A. D. 1522?

9. What passage of scripture caused you to think the action should be backward?

10. Christ calls His suffering in the garden a baptism. Was His action backward or forward? Read Matt. 26:39-44, Mark 14:35-41, Luke 22:41.

And now as to those who practice pouring for baptism, they have no argument. We know that some have it in their discipline or rules and regulations, and

they take it from the prophet, Joel (Joel 2:28-29)

“And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit.”

Now where do you get any water baptism out of this scripture? Joel is simply stating what God told him to say, and that was that he was going to pour out his spirit upon all flesh, and there is no water mentioned at all, and this prophecy was fulfilled on the day of Pentecost, (see Acts 2:16-17-17).

Now for a few facts to consider: (1) Triune immersion can be traced by history to the apostolic age of the Christian church. (2) For the first twelve centuries triune immersion was the almost exclusive mode of baptism. (3) The Greek church, with a membership of 100,000,000, reading the original Greek language, have always baptized by triune immersion. (4) John the Baptist baptized by

trine immersion in the river Jordan. (5) Christ commanded his disciples to immerse all who accepted His teaching. (Matt. 29:19) (Baptizo at that time meant everywhere immerse.) (6) Sprinkling was substituted for baptism by uninspired men, and at first was practiced only on sick persons who, if they recovered, were then immersed. (7) In no instance of baptism recorded in the New Testament is there a single condition or circumstance evidencing that the rite was performed by sprinkling. (8) All the figurative language used by Christ and the apostles in reference to baptism conveys the idea of an immersion. (9) No man, by reading the Bible alone, was ever convinced that sprinkling was the mode practiced by John the Baptist or the apostles, but may have convinced himself, and been convinced from other sources that sprinkling will do, just as some claim, pouring will do, or is good enough.

We ought to listen to God rather than man, and my heart's desire is, that many who are not accepting the proper mode, will see the

error of their way, and turn, and come as Christ has told us in John 3:5, "Jesus answered: Verily, verily, I say unto thee (Nicodemus) except a man be born of water and of the spirit, he cannot enter into the kingdom of God."

We trust that every reader of this article who has any doubt as to the correctness of our statements, that they will search the scriptures and see whether these things be true, as they did in the days of old.

Our prayer is that we all may strive to do more each day the things that will please our Heavenly Father, and at last have one of those Mansions which He has prepared for all that love and serve Him.

—Greentown, Ind.

DISTRICT MEETING REPORT

The District meeting at Englewood was fairly well attended and from all appearances and the sentiment expressed, the best meeting we have yet had in this district. Harmony prevailed throughout and all matters brought before the meeting were disposed of without a

voice of objection. This calls to our mind the scriptural injunction, "That ye stand fast in one spirit, with one mind striving together for the faith of the gospel."

"Behold, how good and how pleasant it is for brethren to dwell together in unity."

To this end, that the cause of Christ may be built up and precious souls saved let us continue to press on.

—Editor.

CORRECTION

In May 1st issue of Monitor, page 11, last line on bottom of page, reference should read Psalms 118:22-24 in place of Psalms 11.

—Editor.

OBITUARY

Friend Harry H. Wildasin died March 8, 1933, aged 58 years, 6 months and 19 days.

He passed away suddenly, having been in his usual health, ate his supper and arose from the table and walked into another room, returning shortly into the kitchen and dropped dead.

He is survived by his wife, who before marriage was Emma Wantz, one son, Paul Wildasin, one daughter, Mrs. Irene Kump at home and two grandchildren, also two brothers and one sister.

Short services at the home with

concluding services at the Walnut Grove Dunkard Brethren church, conducted by Elds. George Bowers and T. C. Ecker. Interment in the Piney Creek Brethren cemetery.

—M. Ella Ecker.

Taneytown, Md.

OBITUARY

Jacob Hershberger, 84, died at 7:30 a. m., March 24th at the home of his son, M. A. Hershberger, 414 East Leafland avenue, Decatur, Ill. He had been in failing health for the last three years suffering from the infirmities of old age.

Bro. Hershberger was born in Crawford county, Ohio, March 21, 1849. The family moved to Salem, Ill., when he was a small boy and he continued to reside there until 14 years ago, when he moved to Decatur. The family lived at 1218 North Warren street until two years ago, when his wife, Louisa, died suddenly while visiting a daughter in Woodland, Mich. Since then he has made his home with his children.

He united with the Church of The Brethren when young in life. In 1927 when the Dunkard Brethren organized in Decatur he and his wife changed their membership and were charter members of said church and was the only remaining deacon.

He leaves a daughter, Mrs. O. O. Flanigan, Woodland, Mich., a son, M. A. Hershberger, Decatur. There are four grandchildren and two great grandchildren; two brothers and two sisters, H. W. Hershberger, West Palm Beach, Fla., J. W. Hershberger, Lake Adessa, Mich.. Mrs. John Schanafelt and Mrs. Samuel Schanafelt, both of Salem, Ill.,

and several nephews and nieces also survive.

The funeral was conducted at 1:30 p. m. Monday, March 27th, at the McMackin funeral home in Salem, by Rev. George Miller of the Church of The Brethren. Burial was in the East Lawn cemetery, Salem.

—S. L. Fouts
Cerro Gordo, Ill.

OBITUARY

Martha J. Phillips, daughter of David and Nancy Phillips was born August 13, 1854 in Randolph county, Ind., and departed this life April 13, 1933, at the home of her son at Quinter, Kans., at the age of 78 years and 8 months.

On December 3, 1871 she was united in marriage to James C. Lilly, who preceded her in November, 1931.

To this union were born nine sons and three daughters. Three sons and three daughters preceded her to the spirit world.

She is survived by six sons, John of Los Angeles, Cal., Christopher of Bourbon county, Kansas, Earl of Newbeg, Ore., Alva of Jay, Ill., William of Salina, Kan., and Jesse of Quinter Kan. Also a brother and sister, 22 grandchildren and two great grandchildren survive.

Soon after her marriage she with her husband united with the German Baptist Brethren church, to which faith she has ever remained true.

On February 19 she was anointed with oil in the name of the Lord, from which she received comfort.

She lived a quiet unassuming life and was loved by all who knew her.

And I heard a voice from heaven saying unto me write, "Blessed are

the dead which die in the Lord from henceforth; yea saith the spirit that they may rest from their labors; and their work do follow them." (Rev. 14:13.)

Funeral services were conducted by Bro. Ezra Wolf, assisted by D. A. Crist of the Church of The Brethren. Text: Prepare to meet thy God. (Amos 4:12.)

—Sister O. T. Jamison
Quinter, Kans.

OBITUARY

Brother Henry Weaver passed from the stage of action on the 29th day of March at about 6:30 p. m. Brother Weaver had been in quite poor health for about two years. He was 47 years old, the son of Eld. A. A. Weaver of Grand Junction, Colo.

Bro. Weaver and his wife were quite well known in the Rhine district and were active members in the Dunkard Brethren service conducted at the Rhine school house.

About 14 years ago Bro. Weaver married Miss Viola Miller of McClave, Colo. To this union were born six children, four girls and twin boys. Sister Weaver and her six children are left alone to battle the uneven way of life. May the kind Lord who has said that He would be a father to the fatherless and a husband to the widow, most tenderly remember this bereft family.

Elder J. E. Bryant of the Dunkard Brethren church conducted the funeral service at the Brethren church assisted by R. N. Leatherman, pastor of the Brethren, after which the body was laid to rest in the Crown Point cemetery.

—D. M. Click.

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NEWS ITEMS

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BEREAN CHURCH

The Berean church met in regular council April 1st at 1 o'clock p. m. Bro. J. A. Racer read a scripture lesson followed by prayer.

Our Elder J. D. Glick presided at the meeting. All business was disposed of in a Christian manner.

We decided to add another class to our Bible School, making a class for intermediates which heretofore had been with the primaries.

We also decided on a set time for our spring love feast, the time being on Saturday before the third Sunday in May. We extend a hearty invitation to all who will come and enjoy this feast with us.

Decided to have a series of meetings some time this fall, no time set owing to the time we could secure a minister.

Bro. J. D. Glick and Bro. T. I. Bowman were elected delegates to District meeting.

We decided not to have services through the summer months on the second and fourth Sundays of each month as a call has come from several other places for the gospel. We were glad to know that people are still hungering for the true gospel.

Since our last writing two more precious souls have been added to our number. We crave an interest in the prayers of the faithful that we may still grow in number, but above all grow in grace and knowledge of our Lord and Savior Jesus Christ.

—Josie Lamb
R. 6. Harrisonburg, Va.

SHREWSBURY, PA

We, the Lower York county congregation of the Dunkard Brethren, met in our regular quarterly council on April 17th, 1933 at 6:45 o'clock p. m., with our Elder J. L. Myers presiding.

The meeting was opened by our elder in a general way by singing from No. 210 Brethren Hymnal and the 12th chapter of Romans was read and commented thereon, and led us in a fervent prayer in which our small band of worshipers and the church at large were lifted up at the throne of grace. We then sang one verse of "Jesus Lover of My Soul."

At this time we heard the report of our deacons. They stated that the atmosphere of the members was spiritually fine no charges, a few admonitions requested which was done by our elder. One acknowledgement was made and the church in the spirit of forgiveness forgave, which was all in harmony with the holy scriptures.

We decided to have our love feast May 28th and with this announcement in the Bible Monitor we would extend a cordial invitation to all who might make it possible to enjoy this feast with us. An all day meeting, Sunday School at 9 o'clock in the morning and 10 o'clock for preaching. Dinner served at the church and preaching and examination service in the afternoon and feet washing, Lord's Supper and communion in the evening.

We also expect to hold a series of meetings in August to begin the 13th and for two weeks. Bro. Benjamin Lebo of Mechanicsburg, Pa., is evangelist. We again solicit

an interest in your prayers in behalf of these meetings, and the Lower York county congregation and Bro. Lebo to the extent that blessings might drop from heaven in every respect, that the purpose of these efforts might be accomplished and all other business was disposed of in a fine spiritual manner.

The report of the meeting was read by the clerk and adopted by the church as read. We then sang No. 386, Brethren Hymnal. We were then called to prayer and Bro. Adam Ness, an aged deacon was asked to lead us, who cannot so regularly meet with us on account of inconvenience. We then sang a closing hymn, No. 83, and dismissed.

—Charles H. Ness, Cor.
Dallastown, Pa.

IT'S MOTHER

Who is it that soothes the fevered brow

Of our sick girls and boys,
And picks up from the floor our toys?

Who is it that brushes the curls
That adorns the heads of our little girls?

It's Mother.

It's mother so kind and true
Who sees that things don't go arue.
It's mother who mends our clothes
And helps us as along life we go.
Who is the kindest person we know?

It's Mother.

To whom is it we go when in trouble
So it will be instead of trouble a bubble?

Who is it who packs our lunch pail
For sonny and sister dear,

And always fills it with both food
and cheer?

It's Mother.

So dear sons and daughters,
Let's to our mothers be true,
So when she leaves this earth
For her well earned home above
She will know she has left behind
Someone she has dearly loved.

Composed by Flossie Bell Fouts,
St. John's Sanitarium, room 337-1,
Springfield, Ills., for my mother,
Mrs. S. L. Fouts, Cerro Gordo, Ills.,
for a Mothers' Day remembrance.

CHRIST OUR EXAMPLE IN PRAYER

David H. Vogelsong

How shall we pray? Pray
having faith. By faith
Abel offered unto God a
more excellent sacrifice
than Cain. By faith Enoch
was translated that he
should not see death. By
faith Noah prepared an ark
to the saving of his house.
By faith Abraham offered
up his only begotten son. By
faith Moses refused to be
called the son of Pharaoh's
daughter. These are a few
of the many who prayed
having faith in God, who
through faith subdued king-
doms, wrought righteous-
ness, obtained promises,
stopped the mouths of lions,
quenched the violence of

fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." "Without faith it is impossible to please God."

Pray with the spirit and understanding. The greatest example how to pray, upon record, was uttered by Christ Himself when He told his disciples, "When ye pray say, Our Father, which art in heaven," that beautiful prayer which we as God's children should know and fully understand.

When should we pray? Begin the day in prayer, (Mark 1:35) "And in the morning, rising up a great while before day, He went out, and departed into a solitary place and there prayed." Christ is our example. David in Psa. 55-77, "Evening and morning and at noon, will I pray, and cry aloud; and He shall hear my voice." (Luke 18:1), "Men ought always to pray, and not to faint." In I Thess. 5:17, Paul tells the Thessalonians to pray without ceasing.

Where should we pray? Pray in secret, "When thou prayest enter into thy closet, and when thou hast shut thy

door, pray to the Father which is in secret, and thy Father which seeth in secret shall reward thee openly." Christ, our example, prayed in the river Jordan, (Luke 3:21). In the wilderness, (Luke 5:16). In the mountain all night, (Luke 6:12). In the upper chamber, (Jno. 17). On the cross, (Luke 23). Peter prayed in prison. Daniel prayed in the den of lions.

Whom should we pray for? Pray for the sick, (Jas. 5:5). Pray for them that despitefully use you, (Matt. 5:44). Pray one for another, (Jas. 5:16). Pray for our enemies, (Matt. 5:44). Pray for kings and rulers, (I Tim. 2:1).

What should we pray for? Pray for forgiveness of sin, (II Chron. 2:14). Pray for the Holy Spirit, (Luke 11:13). Pray for deliverance in the hour of temptation, (Jas.). Pray for daily bread, (Matt. 6:11). Pray for wisdom and understanding, (Jas. 1). Pray for prosperity of ministers of God and the gospel.

The thrice uttered prayer of Jesus' agony should teach us, first, a higher sense of His sufferings for us; second, that it is not wrong

to be exceedingly sorrowful; third, while we pray to be delivered from evil, we should say from the heart, "Not my will but thine be done, Oh God," and not to pray for deliverance from the severest suffering if such lies in the course of our duty. But seek God's glory in all things.

Prayer makes the darkest clouds withdraw,

And climbs the ladder Jacob saw.

Give exercise to faith and love,

Bring every blessing from above;

Restraining prayer, we cease to fight,

Prayer makes the Christian's armour bright,

And Satan trembles when he sees
The weakest saint upon his knees.

Mechanicsburg, Pa.

SUNSHINE

Olive Deardorff

How we enjoy the beauty in nature surrounding us, when the sun comes out from under the clouds after a shower. Everything is freshened up. The grass puts on a lustrous green, the air has become cool and invigorating and all nature in fact, seems to have begun anew.

Have we ever thought that our lives and those around us could be bright-

ened up and refreshed the same way, if we but pattern after nature?

Everyone might be compared to the center of a solar system. You may think that you have no influence, that a kind word or look from you would cause no heart to rejoice, but you are mistaken. However lowly your station in life, however small your circle of acquaintances, however few your friends, there are some that look to you, are influenced by you, and a kind word or act, a beam of sunshine from your countenance, may cause their hearts to leap with joy.

Our blessed Lord and Maker certainly never intended his children to go through this world with more clouds on their countenances than sunshine. Let us look to nature for example. We must have some clouds or we would desire to live here always, and some must have more clouds than others just as some places have more than others. but it is certainly the duty of all to cast around them as much sunshine as possible.

As a place brightened by

the rays of the sun is more attractive than a cold, dark, damp cellar, so a church from which radiates warmth and brightness, will attract more sinners to its fold, than the one where all is cold.

Let us then brighten up our lights and make the church attractive, and when we get the sinner to the door, shine out so brightly, and give off so much warmth that he will be compelled to come in. Do not stop here, for sunshine is required for growth, and what this new born babe wants is to grow. Here is where we often make a fatal mistake. We let the clouds cover up all our sunshine, and then wonder why the little one dwindles and finally dies. Let each and everyone resolve to brighten up himself, and allow less clouds to darken his countenance. Then, when we come to enter that land of eternal sunshine, we will be better prepared for it.

—Greentown, Ind.

NOTICE

I am requested (by the chairman of the committee for locating our 1933 annual

meeting) to announce through the Monitor that Mount Olivet Union Camp Grounds about two miles north of Dillsburg, Pa., has been selected.

Those coming by auto when they arrive at Gettysburg, Pa., will turn north on route 15, leading to Dillsburg, Pa. Those arriving in neighboring cities will take bus as follows: from Harrisburg take Gettysburg bus; from York take Dillsburg bus; from Carlisle take Dillsburg bus; Gettysburg take Harrisburg bus.

When you arrive at camp grounds go to the boarding house and register; state whether you want meals and lodging and they will take care you. Mail that shall reach you while at conference should be addressed to R. F. D. No. 1, Dillsburg, Pa., care Mt. Olivet camp grounds. The camp grounds lay on the slope of the mountain, the water supply furnished by artesian well delivering a continuous flow of the best kind of water. The tabernacle is well built, seating capacity of 1,000 and is equipped with individual seats.

The association makes no charge for the ground and

will provide night lodging at 50c per night (beds are furnished). They will also furnish the meals at \$1.00 per day (three meals). To furnish a well balanced and good meal, during a short stay, when the number to be fed is uncertain, increases waste. Therefore the association is particularly anxious to know how many expect to attend. We feel sure all of us want to give them a chance to give us the best of care in an economical way; therefore it was decided by committee of arrangements that all those expecting to attend the conference inform me as early as possible and I will inform the association. Do not think that I, or we may know that you expect to attend. Drop me a card, it costs but one cent.

I thank you for your co-operation and if you can attend the conference you shall reap the benefit. Please announce the above in your congregations for benefit of those who do not receive this Monitor.

A. G. Fahnestock,
Brunnerville, Pa.

Member on committee of arrangements.

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SUNDAY SCHOOL LESSON

- Apr. 2—John 6:1-21
Apr. 9—John 6:22-34
Apr. 16—Mark 16:1-20
Apr. 23—John 6:35-51
Apr. 30—John 6:52-71
May 7—John 7:1-13
May 14—John 7:14-31
May 21—John 7:32-53
May 28—John 8:1-20
June 4—John 8:21-40
June 11—John 8:41-59
June 18—John 9:1-23
June 25—John 9:24-41

BIBLE MONITOR

VOL. XI

June 1, 1933

No. 11

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CONFERENCE

The time is again at hand for the assembling of another Annual conference. A time when we gather from far and near for an infilling of heavenly manna, a time to adjust any difficulties that may be hindering our efforts, to meet many of our beloved faith and strengthen those bonds of fellowship; a time to encourage and build one another up, and lay plans for the upbuilding and extension of the kingdom here below; a time when we "Tarry at Jerusalem" as of old.

As our minds dwell upon this matter the importance of such a gathering is impressed upon us. The need is apparent. In the years that have passed by since that first conference at Jerusalem many and varied

problems have confronted the church, necessitating a gathering together or conference in order that these problems could be explained and discussed that there might be a common understanding of those things affecting the welfare of the church. With a common understanding of the matters at issue, sound conclusions can be reached and constructive decisions made giving general satisfaction and causing a unified effort in the church at large.

The church of Jesus Christ had not long been in operation until the enemy was at work trying to overthrow it. His efforts have been put forth in various ways; Severe persecution, false teaching, hypocrisy, etc., and the divided and confused state of professing christendom speaks for itself as to the success of his

efforts. In order to counteract the efforts of the enemy it was necessary when troubles, misunderstandings, false teachings, etc., arose within the church, to have a conference to decide on those things in question, in order that the work of the church might go on unhindered. With the passing of time the increased wickedness existing in the world and deceptions of the enemy, it has been thought a wise plan to have an Annual meeting or conference to safeguard the peace and prosperity of the church and for many years this has been the practice.

In spite of all that has been done in this line the enemy has been wonderfully successful and brought about many divisions. The tendency of most denominations of late years has been to compromise with the world. It is this condition in our own experience that caused us to reorganize as a Dunkard Brethren church in order that we might remain true to the faith of the gospel, exemplify and propagate that faith on the earth and more successfully counteract the efforts of the old deceiver, Satan.

Our work thus far has been beset by grave problems; nor do we expect to see them lessen much if we remain true to our mission.

We are apparently living in the time, according to the fulfillment of New Testament prophecy, just preceding the second coming of Christ. A time of increased wickedness in the world and tribulation for the righteous, so we can expect our problems to continue and possibly, become greater. Where the "truth" is at stake the enemy works the harder. This fact we believe accounts for the ease with which many church bodies get along. Satan does not worry much about a compromising church. Just how long the Dunkard Brethren church will stand for the "whole truth" remains to be seen. We are hoping it will continue to the end. Our great danger is, that we become weary in the struggle, depend too much on men, forget our source of power, become fearful and compromise with the enemy. The promise is "He that endureth to the end shall be saved."

Conferences are im-

portant; much depends upon the work done there. If the work done is constructive, the church will be strengthened the more, otherwise the result will be to the contrary. Knowing this, we should approach such meetings in the name and fear of the Lord and with much prayer. One matter is of utmost importance, our need of help from above, Jesus said, "Without Me ye can do nothing."

This is a solemn declaration from our Master that should continually be kept in mind, especially when we convene to look after the business of His kingdom here below. We fear there is too much of a tendency to rely on "men" in these problems and difficulties in our church work and not enough faith in, looking to, and dependence upon God. The "educated leadership" of recent years is largely responsible for this and we would do well to pattern more after the God fearing men of years gone by in this matter.

David said, "My help cometh from the Lord, which made heaven and earth." The apostle Paul declares the mighty signs

and wonders that were done through him "were by the power of the Spirit of God," and we believe it is this power that we are needing in our work today. To have it, we must allow the Spirit to have full sway in our lives. After the departure of our Savior, the disciples "continued with one accord in prayer and supplication." Unity and harmony prevailed among them, they were waiting in faith believing for the power from above "and they were all filled with the Holy Ghost." As a result they went abroad preaching the gospel with power, people were confounded and amazed and were convicted of their sins. May we not pray and look forward to just such an experience in our midst.

With business and financial conditions as they are, our conference this year may not be a very large gathering, however, this need not detract from the value of the meeting.

On that great day of Pentecost the writer tells us there were "about an hundred and twenty" gathered together.

Thus far in our work

BIBLE MONITOR.

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much interest has been manifested, may our care and concern for the welfare of Zion and the salvation of souls never wane. Although it may be more of a sacrifice than usual for us to attend our conference this year, let as many of us as can be present when the services begin and have a part in making this meeting another step heavenward for the Dunkard Brethren church. The spiritual return will well repay us for any sacrifice made.

Ye shall know them by their fruits. Do men

gather grapes of thorns, or figs of thistles?

FOR THE SEEKER

L. A. Shumake

The word "Seek" is found well over two hundred times in the Bible. In a large share of instances, and almost invariably where it appears in a spiritual connection, it is given in the form of a charge. Spiritual resources, so it is made clear, must be sought if their influence is to be available.

Again and again the assurance is given that those who seek earnestly enough will find. It was uttered to the people of Israel as they looked eagerly forward to the promised land, "But is . . . thou shalt seek the Lord thy God, thou shalt find Him, if thou shalt seek Him with all thy heart and with all thy soul."

They were to hear it again in the bitter captivity of Babylon. It fell upon the unheeding ears of Solomon as he assumed the reigns of power; if thou seek Him, He will be found of thee. And it is written

in the Psalms, "Blessed are they that keep His testimonies, and seek Him with the whole heart."

There are varieties that are changeless, and so it comes that a noted man has recently said, "Our troubles are due largely to our failure to possess ourselves of spiritual forces and to utilize powers that are always within our reach. Because we have not sought them we realize only faintly what mighty energies of help they can be."

We only prosper when we take the religion of Jesus into our individual and national life, and only when we return to "the doctrine of Christ" can we claim the promises and shun the punishments of the "thus saith the Lord" in Lev. 26.

It was the desire of the Master to stimulate in men the consciousness of a divine power and a more abundant life in which they might share if they would.

To His followers, worried about their day by day needs, He gave this direction that is recorded in Matt. 6:33, "But seek ye first the kingdom of God and His righteousness; and

all these things shall be added unto you."

—Louisa, Va.

BUSINESS FOR ANNUAL CONFERENCE

No. 1. We, the members of the Clover Leaf Dunkard Brethren church, ask Annual Conference through District meeting, to decide the Writing Clerk of Conference to have Conference minutes printed, and as soon as cost is known, to publish same in Monitor and each church or individual order the number desired direct from Writing Clerk.

This is to supersede Article 6, page 19 of Polity.

Moved and seconded that we pass the query. Passed.

No. 2. We, the members of the Clover Leaf Dunkard Brethren church, ask Annual conference through District meeting: Is it consistent for members to vote and have part in political matters?

Moved and seconded to approve the paper and pass it to Annual conference. Passed.

Blessed are the pure in heart for they shall see God.

AN INFIRMITY SPIRITUAL BLINDNESS

Elder J. J. Reppert

The infirmity of spiritual blindness is very common among those who profess to be Christians. For as one who was born without eyes or one who has never had the sense of sight, would not know what natural blindness was, neither would he who never was spiritual or never had spiritual experience know what spiritual blindness was. One must be in a spiritual realm or at least have spiritual experience before he could be spiritual enough to be affected with spiritual blindness. Seeing, hearing, tasting, feeling, are senses of the natural body; they are also characterized in the spiritual nature. We want to consider spiritual blindness by referring to various passages of scripture found in the inspired word of God.

(I Cor. 2:14) "But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can they know them, because they are spiritually discerned." (The unspiritual man re-

jects these truths of the Spirit of God; to him they are sheer folly; he cannot understand them.) This man is blind but I do not consider him spiritually blind for he never was spiritual.

(John 1:5) "And the light shineth in darkness; and the darkness comprehended it not. Amid the darkness the Light shown, but the darkness did not master it." From this we learn that there will be those who will know light from darkness; this will be through the sense of sight, an experience. The question is sometimes asked, is there light without eyes to behold it; or sound without ears to hear it? I contend that there is light even though there be no eyes to behold it.

Those who have seen "the Light" are the subjects of our discussion, whose spiritual sight is failing, blindness is creeping on. There must be a cause for this ailment, the cause must be known and removed, then a remedy must be faithfully applied or total blindness will be the result; then this will be a sad state for it will render him useless

to such as might need his help as a guide.

In (Matt. 15:8-9-14) we have a case where the Savior gives us some instructions on this subject. Here the blind Pharisees pretend to honor God with words and outward observances, while their heart and practices are opposed to Him. He said let them alone. I understand that Christ will not have us follow them or give any attention to them. For if the blind lead the blind both will fall into the pit. This should be sufficient warning to the wise.

St. Paul in (I Tim. 4:1-3) That in later days, the Spirit distinctly declares certain people will rebel against the faith; they will listen to spirits of error and to the doctrines that demons teach through disputings and argument, who have their conscience seared and hardened. To pretend to be what one is not, and by hypocrisy and lying obtain money, power and influence, blinds the spiritual vision, sears and hardens the conscience.

Here is how we may know who is safe to follow, how we may know those informed with spiritual blind-

ness (I John 2:10-11). Here is how the children of God and the children of the Devil are recognized—any one who does not practice righteousness does not belong to God, and neither does he who has no love for his brother.

(II Pet. 1:5-10) For this reason do we contrive to make it our whole concern to furnish our faith with resolution; resolution with intelligence; intelligence with selfcontrol; selfcontrol with steadfastness; steadfastness with piety; piety with brotherliness; brotherliness with Christian love. For as these qualities exist and increase in us, they will render us active and fruitful in the knowledge of our Lord Jesus Christ; whereas he who has not these by him is blind. Spiritual blindness is an infirmity of the individual; although (Rom. 11:25, II Cor. 3:15-16) represents Israel (children of Israel) as being spiritually blind and the remedy prescribed for them in Luke 4:8 was for them to look upon Christ and accept him and return to their former duty and carry out their commission to teach nations to know the true and living

God. (Matt. 15:14) Records Jesus as saying, that both leader and follower are blind.

In (Rev. 3:14-19) the Laodicean church was also blind, but not hopeless for Christ counseled them to buy from him and anoint their eyes then they could see again. Now it seems to me that Christendom ought to give this remedy a thorough try-out. For some reason Christianity has been lead away from the "plain, simple and reasonable" duty of that church which Jesus gave a commission to; after several years of experience with this simple, reasonable service in the church St. James says, that pure unsoiled religion in the judgment of God the Father means this: to care for orphans and widows in their trouble, and to keep one's self from the stain of the world.

Now this is not a very heavy burden to yoke up to, but the burden that Christianity is trying to carry is more than they will ever be able to put across—someone will be responsible for these extra burdens. Jesus did not commission the church to inaugurate a

great world peace program, and raise a standard of civic righteousness and social reforms, to take an active part in world betterment, (just remember that the way of the transgressor is hard, this is the decree of the Almighty, and so it is to remain) and clean up corrupt civilization, or dispense moral essays and ethics.

I contend that these teachers have left the straight and narrow way that the church is to travel in, this being true then those who follow these leaders are also out of the way.

The church's duty is to give a reasonable service, (Rom. 12:1-3). To whom? First to the household of faith, then as the Lord gives opportunity. Brethren did not the church have power and influence that was respected and held in high esteem, when a common people met together and had a simple worship, gave a simple message and in a simple way gave service to the needy, and took care of their own? Think of the methods employed now, the county and state take care of the needy, the orphans are sent to the orphans' home, the various fraternal

orders take care of the widows.

Brethren I can remember the time when such a thing was not allowed. It was thought a disgrace and a reproach on the church, I maintain that such is the case yet to those who are not spiritually blind. But the world and politics need their service so much, and with present methods they have plenty of time and there is where many give their service. The pastor will announce to his audience the different committee meetings, the different club meetings, the young peoples parties, etc., then the board has appointed the different Sundays to preach on the various programs of the church, and supply literature for programs on these movements; it would sound shocking to hear the minister announce from these pulpits when he makes his announcements, that the deacons have arranged and invite all who can to meet next Thursday at Brother to cut wood for the church, or possibly for old Sister and the sisters will meet and do some sewing for some needy family,

or it might be to help gather some one's crop, possibly to help plant. I can remember when such announcements were common.

Brethren used to do their service in a simple way. A good brother who has now gone to his reward, once wore a new overcoat to church; after the services when the preacher was getting his overcoat (which was badly worn and looked shabby) the good brother asked the preacher whether that was the best overcoat he had, whereupon he replied it was. The brother said, here try this one on; he did, it fit him and the brother said, there, that's the kind of an overcoat I think you ought to wear. Yes, brethren used to do their service in a simple way, did not think of doing everything by giving money. Yes, methods have changed, some think principles have changed, but they have been led away from them. The ladies meet now days to play and dine, and devise plans to make money to send away to some far away heathens where someone is teaching them a better civilization and talk about faith and Jesus Christ, after a few

years they come home on a furlough and to tell of the dire needs of the far away heathens. (Now do not understand that I am opposed to mission work, for I am not, but I believe in a different system.)

The various derangements of the eyes are also typical in a spiritual sense, the blind who cannot see need to be led, the farsighted who cannot see near them, and the needs that are at home. God holds us responsible for the opportunities that are around us; He certainly will not tell some one far away to come and do our duties for us. The nearsighted who cannot see far away, spiritually applied he sees nothing but his own selfish interest and is always upbraiding the poor and needy. The cross-eyed who do not see as they appear to look, they see other than spiritual things. The moon blind or moon-eyed cannot see well with natural light but see better with an artificial light.

Now the world as well as Christendom is looking for a way to get out of the present world conditions. Now for the spiritual there is a simple way out, apply

the ointment until they can see to return to the simple duties of the church that the Lord Jesus Christ established in the world. I urge that the Dunkard Brethren hold on to the usage of the church that our fathers tried and we know how they worked. And they are yet highly spoken of for I have read three different articles in a farm magazine that comes to my home, the writer was complimenting the mode of living in several communities that he had visited and before he got through he said these people were Dunkards and Amish Mennonites. If the world recognizes these virtues why not more than them? Make the church a real rescue station for there are many who are looking for refuge, where there is a righteousness that will prevail with God, and where prayers are heard and answered and our spiritual needs supplied.

—Chico, Calif.

THE LORD'S DAY

J. A. Leckron

The above subject seems to be a puzzle to some people, and even to some of

our beloved members in the Dunkard Brethren church. The question as to whether the first day of the week, or the seventh day of the week should be the day for followers of Christ to worship. It is surely plain if we only take the scripture for it and not some men's opinions.

The Seventh Day Baptists, Adventists, and Sabbatar-ians of all shades and types pretend that the keeping of the first day of the week, commonly called Sunday, instead of the seventh, commonly called Saturday, is an invention of the Roman Catholic church, and that Protestants can not prove its observance through the Bible, but only through the written or unwritten tradition of the corrupt church of Rome. To this we say that Sunday, under other names is mentioned in the New Testament, and that it was already kept and hallowed in the time of the apostles. The very scripture the Adventists take for their argument that Saturday is the day to keep or worship God on, is the very scripture that condemns them. See (Heb. 1:8-9-10), Revised Version, "For if Joshua had given

them rest, he would not have spoken afterward of another day. There remaineth therefore a Sabbath rest for the people of God. For He (Jesus) that is entered into His rest, hath Himself also rested from His works, as God did from His." Now we all know that God made the earth and all the things that are therein in six days and in (Gen. 2:2) we find, "And on the seventh day God finished His work which He had made; and He rested on the seventh day from all the work which He had made." Now when God had finished His work, He rested, and He rested on the seventh day and, (Gen. 2:3) "And God blessed the seventh day, hallowed it; because that in it He rested from all His work which God had created and made." Now if God could bless and hallow a day in which He rested after working six days, is it not reasonable that Christ should bless and hallow the first day of the week, because this is the day that Christ finished His work and rested, as God did from His.

Christ's work was not finished until He arose from

the dead to show He was the Resurrection and the Life, for in Hebrews it says, "He also rested from His work as God did from His." Now let us see what the Psalmist says, (Psa. 118:22-23-24) "The stone which the builders reject is become the head of the corner. This is the Lord's doings; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." We see here that even David had prophesied of this day that was to be made for the Lord. Now let us see what John says, (Rev. 1:10) "I was in the Spirit on the Lord's Day, and I hear behind me a great voice, as of a trumpet." Now why did John say "the Lord's Day," why did he not say, "on the Sabbath?" Well we all know that John understood his business, so he called it by the right name, the Lord's Day.

In the primitive church they met on the first day of the week, and if they did not meet for worship what did they meet for? In (I Cor. 16:1-2) Paul says, "Now concerning the collection for the Saints, as I have given orders to the churches

at Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come."

In (Acts 20:7) we have these words, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." We find here that they met together for worship, and you will find by reading a few more verses in this same chapter, that Paul was a long winded preacher, and one of his hearers fell asleep, and fell out of a third story window, and killed himself, and Paul went down and brought him to life and then went back and preached until morning.

The writer wonders how Paul's preaching would suit some people now that can not stay awake even one hour? We find also that Paul condemns those that contend for certain days, etc., (See Gal. 4:10-12, 5:2-6 also Col. 2:16-17.) We find here the Pharisees and even the Jews that had accepted

Christ still wanted to hold on to the seventh day, or Jewish Sabbath, but you will find in reading the above named scripture that these were done away in Christ, and now we as His followers are to meet and worship on the first day of the week, the day He (Christ) finished His work and rested, the same as God did from His, hence we honor Him (Christ) by meeting in worship to celebrate, as it were, the day he arose, the day the Lord made, and we surely ought to be glad and rejoice in it, as David states in the Psalms.

Trusting this article will be plain enough that all who read it may not be deceived by any Seventh Day adherents, and that we may not forsake the assembling of ourselves together as the manner of some is, and so much the more as we see the day approaching, is our prayer.

—Greentown, Ind.

ADMONITION

As we journey and we travel here below (Heb. 11:13)

We often are possessed with doubts and fears, (II Cor. 7:5)

Clouds of sorrow and temptations o'er us roll (I Pet. 1:6)

We fail to hear sweet music in the soul.

Though clouds of trouble o'er us roll.

The Lord will send sunshine in the soul.

Heavenward direct thy weary long-ing eyes,

Through the dark clouds there comes a ray of light,

The day star ariseth in the heart; (II Pet. 1:19)

The dawning of the resurrection morning draweth near (Ezekiel 7:7)

When the Son of righteousness shall appear.

Then with healing in His wings will disappear (Mal. 4:2)

All sin, misery, pride and strife, Then Adam's family will come back to God (Isa. 60:5)

And will love and learn the upward track; (Isa. 2:2-4)

When the seed of the woman bruises Satan's head. (Gen 3:15)

The time of trouble now is on, (Daniel 12-1, Ezekiel 7-7)

The thrones of kings are crumbling fast (Daniel 7:9)

Chariots on the broadways running fast (Nahum 2:4)

Blessed is he who watcheth, standeth fast. (I Cor. 16:13)

In the true and holy word of Life (John 17:17)

Are found the oracles of God; Let us walk in the light of the Lord (Eph. 5:14, Isa. 2:5)

Let us love, reverence and obey our blessed Lord (Rev. 22:14)

And be sober and watch till the end. (II Pet. 5:8)

The consumation of all things draweth near (Pet. 4:7)

When the two horned beasts of

Revelation will appear (Rev. 13-11)	Will crucify our flesh with its lust (Matt. 16:24)
Then only those who approve of wordly honor and pride of life Will find favor in the man of sins eyes (II Thes. 2:2-4)	We will stand with the holy and the just,
Then the two world powers will unite, (Rev. 13:11, Isa 8:9-12)	Though the body shall crumble back to dust
Form a confederacy to control and subjugate	The overcomer will stand with the just.
All those who dwell upon the earth. (Rev. 13:12)	Then the righteous will shine as the sun
The saints of the Lord will never yield (Rev. 15:2)	After their mortal race on earth is run.
Keep me Jesus, lover of my soul (John 17:12)	Of the glory of the heavenly hand
While the dark waters roll (I John 5:2)	No one can fully understand
Obeys his word out of true love	Until they cross the Jordan strand.
Have our hope and confidence above (Isa. 26:4)	I shall be fully satisfied when in thy likeness I awake, (Psa. 17:15)
When the hour of temptation surely comes,	Then for God's and Christ Jesus' sake
We will be kept by his power and love. (Re. 3:10)	Let us hate all evil, vanity and pride,
In the cleft of the rock let me hide,	Let us ever keep close to our dear Savior's side.
In Thy ways and Thy truths I would abide.	Drawing strength and life from the vine (St. John 15:1-2)
Cause me to drink freely of the water of life;	Dear reader bear with me, let us think of eternity,
Hate all evil arrogance and pride.	Prepare, oh prepare, to meet thy God.
Let us ever keep close to our loving Savior's side,	Make straight paths for thy feet, walk the true, the straight and narrow way,
No one in heaven or on earth can help besides.	Then we can reign with our blessed Savior some sweet day,
Then our faith truly looks up to Thee	Let us stir one another up to fight the good fight.
Thou true Divine Lamb of Calvary;	I hear the beloved apostle say, who-soever born of God overcomes the world (I John 5:5),
Guide us Savior then all the way,	Then grasp the sword of the Spirit, the word of God, (Eph 6:17)
Continually keep us on the straight and narrow way.	Fight the good fight for the Lord to the last;
Teach us Savior day by day	We shall as victors stand on the sea of glass (Rev. 15:2)
Love's sweet lessons to obey;	We shall sing and praise God and the Savior while eternity shall last.
To take up our cross and follow Thee.	—Ben F. Findley.
Our great and glorious Leader while on earth	
Said if we while living here below	

DEPRESSION

—
John Sleppy
—

We hear through secular papers a great many grievous complaints about depression. The newspapers have three too many letters for people to understand. Let us spell the above word this way, "Depress," (meaning to press down, to lessen the activity; amount, value or the like; to make dull as trade, etc.)

Now the above word is a correction to the word "oppress" (meaning to weigh down heavily) as to be oppressed with care; to burden a family; caused by abuse of power in law; as tyrannical, in order to gain advantage with the smooth polished key in law to unlock the treasury to get unrighteous gain.

King Solomon unfolds the whole matter, "When the righteous are in authority the people rejoice, but when the wicked beareth rule the people mourn," (Proverbs 29-2). "Evil men understand not judgment but they that seek the Lord," (Prov. 28:5). "Righteousness exalteth a nation but sin is a reproach to any people,"

(Prov. 14-34). "The Lord hath made all things for Himself, yea, even the wicked for the day of evil," (Prov. 16:4). I believe that time has come.

(II Tim. 3:1) "This know also that in the last days perilous times shall come. (They are come.) For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." (V. 9) "But they shall proceed no further for their folly shall be manifested unto all men."

(James 2:6) "Do not rich men oppress you and draw you before the judgment seat? Do not they blaspheme that worthy name by which ye are called." (Jas. 5:1) "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth eaten. Your gold (standard) and silver is cankered;

and the result of them shall be a witness against you and shall eat your flesh as it were fire. Ye have heaped treasure together for the last day."

(See Luke 21:25) "And there shall be signs in the sun and in the moon and in the stars and upon the earth distress of nations with perplexity, men's hearts failing them for fear, (they will lose a dollar) and for looking for those things which are coming on the earth, for the powers of heaven shall be shaken and then shall they see the Son of Man coming in a cloud with power and great glory, and when these things begin to come to pass then look up and lift up your head for your redemption draweth nigh." (Warning.)

Pleasant Hill, O.

LIFE'S RAILWAY TO HEAVEN

B. E. Kessler

Life's railway to heaven by Jesus was made,

*Get on the gospel train
From earth up to glory the rails are all laid,

*Get on the gospel train. (Heb. 10:19-20; Eph. 2:18.)

Chorus—

Get on the gospel train, Get on the gospel train,

Our Christ is conductor, He's engineer too,

He's running on the main.

Get on the gospel train, Get on the gospel train,

Our Christ is conductor, He'll pilot you through

Get on the gospel train.

With faith as your ticket, the Spirit your guide,

You now with believers in safety may ride. (Heb. 11:1-6; Jno. 16:13)

If you will repent and now turn from your sin,

A mansion, a robe and a crown you may win. (Acts 17:30; Jno. 14:2-3; Rev. 6:11; Jas 1:12.)

To enter His kingdom and ride on this train,

You must be converted and be born again. (Acts 3:19; 1 P. 1:23; Jno. 3:5.)

If you would be pardoned and be saved today,

With faith and repentance, in baptism, obey. (Acts 2:37-38; Mar. 16:16; Heb. 10:22; Acts 22:16.)

Baptized into Father, the Spirit, and Son,

For so we are taught and thus baptism is one. (Matt. 28:19; Gal. 3:27; Eph. 4:4-5.)

The Spirit now answers to Jesus' shed blood,

And tells us so truly, we're new born of God. (I Jno. 5:8-9; Jno. 1:11-12; Jno. 3:5-6.)

We walk in the light and in fellowship true,

And now His blood cleanses and sanctifies too. (Jno. 3:18-19; I Jno. 1:7; Eph. 5:26; Heb. 13:12.)

So now, to show love and humility
sweet,

ObeY my command in the washing
of feet. (Jno. 13:13-15; I
Tim. 5:9-10; Jno. 13:34-35.)

My table I give, in my kingdom, to
you,

Feast thus together, till I serve you
anew. (Jno. 13:2-3-4-12-28;
I Cor. 10-21; Lu. 12:37; Rev.
19:7-9.)

The bread and the cup of com-
munion I give,

My death and my suff'ring to show
while you live. (Matt.
26:26-27; Lu. 22:19-20; I
Cor. 10:16; 11:23-26.)

With kiss of affection and brotherly
love,

I bid you to greet, till I call you
above. (Rom. 16:16; I
Cor. 16:20; 13:12; I Thess.
5:26; I P. 5:14.)

Your heads, men, uncover, women,
cover instead,

And thus in your worship, you'll
honor your head. (I Cor.
11:4-5-7-8; I Cor. 11:13-16;
I. Cor. 4:17.)

Anoint you the sick, and in faith
and trust pray,

And truly I'll save them, and raise
them some day. (Jas.
5:12-16.)

Thus teach all the nations, My laws
to obey,

Assured of My presence, and bless-
ing alway. (Matt. 18-20;
Matt. 28-20; Matt. 4:3; Rev.
22:14.)

We're bound to that city with man-
sions so fair.

Come friends, and go with us, its
glories to share.

Now Jesus invites you, the Spirit
says come,

We'll journey together, and soon be
at home.

For you who are ladened and
burdened with sin,

The train is now waiting to take
you all in.

"Aboard" is the signal, friend, don't
be too late,

She soon will be leaving, and closed
be the gate.

The bell is now ringing, she's
ready to start,

Just give us your hand, and give
Jesus your heart.

*Thus with each stanza.

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NEWS ITEMS

QUINTER KANS.

The Quinter church has enjoyed
another feast of good things. Sat-
urday, May 6th, we met together
for worship at 10:30. Our dear
brethren, Elders Moss and Roesch
of McClave, Colo., were with us
and gave us two good messages in
the forenoon, dinner at the noon
hour. At 2:30 Elder Moss con-
ducted examination services.

In the evening 65 surrounded the
Lord's table to engage in the ordin-
ances the Master established that
last night before His betrayal, for
His people to observe and enjoy, in
remembrance of Him till He comes
again.

On Sunday morning commencing
at 10 o'clock two rich messages were
given by the brethren. Dinner at
the noon hour. Two were given in

the afternoon and one in the evening at 8 o'clock, closing with the song, "Blest be the Tie that Binds."

These messages were satisfying and inspiring to the soul. May God bless our brethren for their coming, and especially Elder Moss for the great sacrifice he has made and is still making for the church.

We ask an interest in the prayers of the faithful, that we may from this time do better work for the Master, and that we may be faithful to the end.

—Sister O. J. Jamison.

OBITUARY

Elizabeth Siegle, youngest daughter of John and Catherine Siegle, was born near Archbold, Fulton county, Ohio, in the year 1846, and died in the Defiance hospital April 1, 1933, aged 78 years, 11 months and 4 days.

In the year of 1871 she was united in marriage with Benjamin Rupp. To this union 10 children were born, 6 sons and 4 daughters. She with her husband united with the Dunkard Brethren church in which they lived faithful.

Funeral services were held in the M. E. church of Pulaski, conducted by the writer, assisted by Eld. Flory of the Church of The Brethren. Burial in cemetery nearby.

—D. P. Koch.

OBITUARY

Daniel B. Martin was born in Chester township, Wayne county, Ohio in the year 1841, died at the home of his son near Pioneer, Ohio April 22, 1933, aged 92 years, 2 months and 6 days.

In the year 1867 he was united in

marriage with Sarah Snievally of Tostord, Ohio. To this union five children were born, 3 sons and 2 daughters. In 1870 he with his wife united with the faith of the Dunkard church which they retained and cherished until death.

Funeral services were held at the Hickorygrove church conducted by the writer and assisted by Geo. Throns of the Church of The Brethren.

—D. P. Koch.

OBITUARY

James M. Shaffer, son of John and Lydia Shaffer, was born October 7, 1851. Passed away April 11, 1933, aged 82 years, 6 months and 4 days. He died after a few days' illness at the home of his son Noble T. Shaffer. He had lived with his son for the past six months, coming from Goshen, Ind., where he had been living with his sister, Mrs. Hiram Forney for a number of years. While staying at her home he united with the Dunkard Brethren church, and in this faith he departed this life.

He had spent a part of his life farming on the same farm where he died. He was married to Minerva Thomas March 20, 1875.

Surviving him are four children, Pearl Mahoney, Lydia Ellen Burket, John E. Shaffer, Noble T. Shaffer; a sister, Mrs. Hiram Forney; 16 grandchildren, 7 great grandchildren and nieces and nephews.

His wife, an infant daughter and a granddaughter preceded him in death.

"Life is real, life is earnest

And the grave is not our goal,
Dust thou art to dust returnest

"Twas not spoken of the soul."

THE COMING OF THE LORD

Be ye also patient; stablish your hearts for the coming of the Lord draweth nigh. (Jas. 5:8.)

There's an awful time of trouble,
Such as men have never known
When God shall call the nations
To gather at His throne;
And when that time shall come,
The saints shall lift their heads
and cry:
For Him we've long been waiting,
But His coming draweth nigh.

Jesus said, "You'd know 'twas summer
When you'd see the fig tree bloom,"
So likewise you'd know the end was near

When He should come again,
When at Midnight's lonely hour
We should hear the welcome cry,
"Go out, ye saints, to meet Him,
For His coming draweth nigh."
How oft we ask each other,
I wonder when He'll come;
I get so tired of waiting,
It surely won't be long
For the angel said He'd come again
The day He went on high;
And Jesus said "Keep watching,
For My coming draweth nigh."

The last they ever saw Him,
'Twas up at Bethany,
His disciples gathered 'round Him,
To hear what He might say;
He raised His hands to bless them
As a chariot swept by,
And took Him up to Heaven,
But His coming draweth nigh.

We soon shall hear the trumpet,
That shall peal so loud and long;
'Twill wake the buried nations
In the sea and under ground;
When, at midnight, startled millions

Will to their windows fly;
To see the world on fire,
And the Savior drawing nigh.
—Selected, Jessie Demuth.

WANTED—YOUNG MEN

Wanted—young men who are willing to fight,
Clad in God's armor, with swords gleaming bright;
Wanted—young men whom no foe can affright
To join in the ranks of our King.

Wanted—young men who will enter the fight,
Noble young men who will dare to do right;
Stalwart men who will strive with their might
To further the cause of our King.

Wanted—young men who'll be loyal and true,
Men who are willing to side with the few;
Come on, young men, for our leader needs you
To fight in the ranks of our King.

Wanted—young men who are healthy and strong,
Who never will shrink, though the battle be long;
But fight neath the banner of truth against wrong
For the sake of country and King

Wanted—young men who for Jesus will go,
Gallant young men who will face any foe;
Bright, earnest young men with their hearts all aglow
To enlist and fight for the King.

Wanted—young men who will stand firm and fast,

Plucky young men who will stand
to the last;

Wanted—young men till the battle
is past

And victory is claimed for our King.

Wanted—young men to give up
their all,

Wanted—young men to respond to
call;

To go and rescue the wounded
who fall

And bring them to Jesus our King.

Wanted—young men when the
battle is done;

Wanted—young men when the
victory's won

To step from the ranks and receive
the "well done"

From the lips of Jesus our King.

Selected, Miss Audrey Shumake.

THE MASTER BUILDER

Sylvia Malott

In the book of Kings we find that Solomon was chosen king of Israel. And as Solomon felt his weakness to undertake such a great task, he asked the Lord to help him, and to give him wisdom, that he might rule and judge His people in the right way. The Lord granted his desire and gave him wisdom and filled his heart with understanding, and told him what to do. The He commanded him to "build a house unto His name."

Now we want to notice

one of the most important instructions the king gave to his workmen, as to how they should build the temple.

They were to hew the timber and stones for their proper places before they were brought into the temple, (I Kings 6:7) "And the house, when it was in building was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the building."

We also want to notice the 11, 12, 13, 14 verses: "And the word of the Lord came to Solomon, saying, concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father; and I will dwell among the children of Israel, so Solomon built the house and finished it."

You who are Bible readers, will know the story of what a wonderful temple this was which Solomon had built.

Dear brethren and sisters let us try and grasp the

spiritual lesson about this temple, and the master builder.

The church of Jesus Christ is compared to a building, Christ Himself being the chief corner stone. The Lord being the great Master Builder. The ministers of the gospel are His workmen, and everyone that accepts Jesus Christ as their personal Savior is a part of this building. Therefore, "let every man take heed how he buildeth thereupon."

Now let us notice the material that is to be used in this building. First, the stones and timbers were to be hewn and made ready before they were brought into the building, and they allowed themselves to "be made" ready. O, I would that everyone who comes into the church could fully realize what it means for us to allow ourselves to "be made" by the great Master Builder.

In the 5th chapter of St. John there was a man who was waiting by the pool of water that he might be healed of his infirmity. Jesus said to him, "Wilt thou be made whole?" Every one must allow themselves to "be made" whole

by God, if the work is to be a success.

Workmen are you doing your duty, as the workmen of Solomon did? Do you fully instruct every member that is taken into the church as to what will be required of them in order that they may become a part of this building (the church)? And if we allow ourselves to "be made" ready by the Master Builder, then we will be perfectly fitted for our place when we come into the church. If we could all adhere to this wonderful teaching I am sure there would be less trouble and little need for discipline. God is not pleased with so much noise being made in the "building." Which may be contentions and strife among us, as His people. That is why the material is to be made ready before it is brought into the building.

When the children of Israel were obedient to God's law, He was with them, and blessed them in their work; and when disobedient they suffered for it. And we find the same is true today. God has promised eternal life to all those who do His blessed will.

May God help us all to be obedient to the church, and allow ourselves to "be made" by the great Master Builder, is my prayer.

—Kokomo, Ind.

JESUS THE LIGHT OF THE WORLD

No. 1

D. M. Click

Jesus Himself said, "I am the Light of the world." (John 8:12.)

Oh, that all might understand and see that Jesus truly is the great Light that lighteth every man that cometh into the world. In every way possible let us strive to show to all that Christ is the perfect Light to the whole world. And as an humble follower of Jesus the true Light, I am trying to show the reader of the Bible Monitor in how many ways the Light has been presented to the children of men, to guide them into all truth.

The great truths brought to the human family by Jesus are a wonderful blessing to all who will permit the great light of Christ to enter into their souls. Truly as David of old has said,

"Thy word is a lamp unto my feet, and a light unto my path." David, whom we are told, was a man after God's own heart, delighted in the words of God's law as given by Moses; so much rather should we rejoice and be glad to be lead by the words of Jesus, who is the Light of life. His words are of much greater worth than those of Moses.

"For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record which God gave of His Son." (I John 5:4-10.) We are quite plainly taught that without faith it is impossible to please God for he that cometh to God must believe that He is a rewarder of them that diligently seek Him.

Paul, that great apostle to the gentiles, plainly teaches that faith cometh by hearing, and hearing by the word of God. Therefore it is necessary that we hear the plain words of the

gospel which was delivered to the children of men by the great Light, which lighteth every man which cometh into the world that we may be properly led in the true gospel teachings, which Jesus presented to the world.

But let us consider dear reader that faith alone is not sufficient to assure us of the great reward which is promised to those who are willing to accept the plain precepts which Jesus gave to the children of men.

But let us recall the plain words of James, "What doth it profit my brethren, though a man say he hath faith, and have not works?" Can faith save him? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, thou hast faith and I have works; show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God, thou doest well; the devils also believe and tremble, but wilt thou know, oh vain man, that faith without works is dead? Was not Abraham our father justified by works, when he offered Isaac, his son, upon the altar? Seest thou how

faith wrought with his works, and by works was faith made perfect." (James 2:14-17-22.)

"But the way of the Lord endureth forever, and this is the word which by the gospel is preached unto you."

"Jesus, light serene, eternal,
Glorious Sun of righteousness,
Morning Star of all the ages
With thy beams our spirits
bless."

—Grand Junction, Colo.

A KINDLY REQUEST

John A. Myers

We herein kindly request our brethren and sisters when writing church news to please mention the state in which you live. Remember we are greatly interested in the Monitor, the church news and the wonderful, good articles. We read them over twice and some of them three times.

We are living here isolated, only three of us, wife and I live seven miles out and one sister in town. We crave the prayers of all the faithful as we get so hungry to see and converse with some of our own

brethren and sisters. Our nearest organized church is one hundred and fifty miles. Only twice since we lived here have some of our own been to see us, Bro. Royers at one time and Bro. Hawbeckers at another, both of Iowa.

We enjoyed their visits so much, but when they came they were tired and we soon put them to bed and next morning early they were gone. Any brethren going east or west on the Lincoln highway through Sterling, Ill., turn north at the east end of town at the northeast corner of the cemetery (iron fence) go straight north to store and filling station, turn east, third house east of store. Come, you will be welcome.

—R. 2, Sterling, Ills.

Then shall they deliver you to be afflicted, and shall kill you; and ye shall be hated of all nations for My names's sake.

And many false prophets shall rise, and shall deceive many.

But he that shall endure unto the end, the same shall be saved.

Boost for The Monitor.

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SUNDAY SCHOOL LESSON

- Apr. 2—John 6:1-21
- Apr. 9—John 6:22-34
- Apr. 16—Mark 16:1-20
- Apr. 23—John 6:35-51
- Apr. 30—John 6:52-71
- May 7—John 7:1-13
- May 14—John 7:14-31
- May 21—John 7:32-53
- May 28—John 8:1-20
- June 4—John 8:21-40
- June 11—John 8:41-59
- June 18—John 9:1-23
- June 25—John 9:24-41

BIBLE MONITOR

VOL. XI

June 15, 1933

No. 12

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

DOES IT MATTER?

Not long ago we read a statement with more than usual interest. One of the great men of our day, Thomas A. Edison was lying on his death bed, conscious, aware of the fact that he would soon pass on to the great beyond and evidently doing some serious thinking. Suddenly he broke the stillness and voiced the meditations of his mind, "If there is life beyond or if there is not, it matters not." In this frame of mind, doubtful, uncertain, with no definite outlook for the future and outwardly with careless ease he closed his eyes in death. Thus a great man died; and truly he was great in the estimation of his fellowmen. Few men have contributed to the progress, convenience, and comfort of the human family through

invention anywhere near what Mr. Edison has. His works have been a blessing to his fellowmen in all lands. The sad thing about this is, the blessing he bestowed upon his fellowmen was accomplished outside of Jesus Christ; for he never accepted Christ or made any profession of religion of any kind (at least none that was reported).

From outward appearances it would seem he died peaceful and without any fears. If one could have known the feelings and agitations of the inner man it no doubt would have been a different story. In fact, the very statement that he made expressing contentment and satisfaction betrays this inward struggle.

If he was completely satisfied and it "mattered not," if there was life beyond, why think about it?

Knowing that he had but a few short hours to spend here why not spend that time in thinking about things that "mattered." The very fact that his mind in these last precious moments was seriously occupied in thinking of the future goes to show that it "did matter." Mr. Edison, like many other honorable well meaning people that live in this world, was completely engrossed in things pertaining to this life. His time, talents and energies were spent in one special line of activity to the exclusion of everything else.

Apparently no serious thought is given to the future welfare of the soul until faced with the stern reality, death. At this late stage for one to decide in his mind that the future "matters not" is nothing short of mockery and will only add to the penalty which is due those who do not recognize and obey the Creator and Ruler of the universe. The striking thing about this matter is, how any man can live in this dispensation of enlightenment where God has revealed Himself and His will so clearly with innumerable

warnings as to what the result will be if men reject, and then completely ignore and reject the revelation, love and mercy of their Maker.

That there is a God, all-powerful and supreme who has created and sustains all things, man has known since his first existence. God has revealed himself in definite and indisputable ways. In spite of all this it appears there have been in all ages, men who say, "there is no God," (Ps. 14:1.) For any man to advocate such a theory only makes his folly the greater. Yes, there is a God who created us and did so with a purpose in mind. "Thou art worthy, O Lord, to receive glory and honor and power; for Thou hast created all things, and for Thy pleasure they are and were created," (Rev. 4:11). In order that men might know that purpose, recognize and glorify the Creator, He has revealed His will through the Lord Jesus Christ, His only begotten Son. To make the matter the more convincing to men, this revelation was brought about as a fulfillment of prophecy, given hundreds of years before.

Not only this, angels (messengers direct from God) announced this event. Then too, the voice from heaven (God Himself) audibly declared to the world, "This is My beloved Son, in whom I am well pleased; hear ye Him." (Matt. 17:5.)

In fact so many things in connection with the annunciation, birth, life, death, resurrection and ascension of Jesus were of a miraculous nature that there is no room whatever for any sane man to doubt the divinity of Christ. This same Christ has pointed out to the human family all things concerning the past, present and future which are necessary for us to know. His soul stirring message was, "repent ye for the kingdom of heaven is at hand." And "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." (Matt. 6:33.)

"Ye must be born again, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3.) He then offered His life on Calvary that we through His atoning blood might have remission of sins, re-

generation and walk in newness of life, and in the fear of God, in soberness, righteousness and godliness. He also declared that there would be a "day of judgment." "The Son of Man shall send forth his angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth," (Matt. 13:41-42). Stating also that the righteous should have "everlasting life" with peace and happiness and that the unrighteous would be cast "into everlasting fire prepared for the devil and his angels," (Matt. 25).

The apostle Paul bears testimony along this line too, "for we shall stand before the judgment seat of Christ," (Rom. 14:10). "For we must all appear before the judgment seat of Christ; that every one may receive the things done in His body, according to that he had done, whether it be good or bad," (II Cor. 5:10).

It is these plain and solemn realities that thousands ignore in life, then in the face of death the horrors of an eternity of

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torment fill them with despair.

What a pity it is that we have so many influential men who reject the gospel of Jesus Christ which is able to save their souls. If men of the type of Mr. Edison would use their influence in the cause of Christ what a world of good they could accomplish that would not perish with the passing of time but would last throughout eternity. Cases of this kind remind us of this scripture, "For ye see your calling, brethren, how that not many wise men after the flesh, not many

mighty, not many noble, are called." (I Cor. 1:26).

"Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap." (Gal. 6:7.)

Does it matter then if there is life beyond? Indeed it does; prepared or unprepared, it matters much!

Let us hear the conclusion of the whole matter, "Fear God and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." (Ecc. 12:13-14).

MORE THAN FIFTY YEARS A PILGRIM

J. G. Mock

I united with the German Baptist church more than fifty years ago. I stand for my baptismal vow then taken. But oh, the difference in the vow and the form and the age that they were taken then and now. An Elder's boy said he was baptised at the age of six. Infant baptism pure and simple. Fifty years ago I don't know of any baptism under fourteen. They had

to come to the line of accountability. In the interrogation the eighteenth chapter of Matthew was read and commented on, then we had to promise to take God as the man of our council in all things, not go to war, not swear, acknowledge our wrongs to our brother, etc. Now the interrogations are but a few words then they take them in the water and immerse them so fast that the minister cannot say the words fast enough. Then they baptized in running water, but now they baptize in a pool in the meeting house and warm the water. Then people could see a changed life, now you cannot. They must tell you that they are Christians; then they didn't go to war, now they go to war and boost war; Then the brethren were instructed to dress plain and wear the standing collar coat and no neckties. Now the preachers wear a laydown collar coat and a Roman vest buttoned to the neck and a necktie. In 1923 a Brethren elder walked down the streets of Los Angeles, Calif., in the Chinese section. He was dressed with the Roman vest and the lay

down collar coat. The children greeted him as "Father" thinking him a Catholic priest.

You cannot tell them from the world by their dress or conduct. The sisters wore plain dresses, a prayer covering in worship and plain bonnets. A few of the official women wore caps. Now the sisters wear gaudy dresses like the world, no prayer covering except at communion service and that so you can't tell that they are church members.

Now, they have adultery, secret order men, card playing, dancing, lying, cheating, etc., etc., etc., too numerous to mention, or we might say that the church and the world are one.

At the present time the conscientious Christian is pushed to the wall; if he wants peace he dare not open his mouth. But thanks be to God that there are some that have the backbone to defy the Devil.

The cause of so many weak and sickly Christians they follow man instead of God. The founders of the church practiced single mode of feet washing, it was Conrad Beisel that

changed it and oh, the trouble it caused. They also used wine for communion services, so did Christ, but man got so temperate and weak that he had to use grape juice. Both changes were made since I united with the church.

Salaried ministers, fifty years ago there was no salaries paid and we had sermons that were worth hearing too. They preached the whole gospel, not shunning to preach doctrine. Now we have anything but doctrine, but money is the chief text. Christ condemns the hireling and we should do likewise.

We have Evolutionists, Modernists, Post Millemalists, etc., in the church and we cannot prosper with the world or Antichrist in the church. We are in the perilous times, prophecy is about all fulfilled and it is as Christ said the days shall be shortened for the elect's sake or no flesh would be saved. There were only eight saved in the flood and there were only Simeon and Anna looking for Christ when He was born, and how many are looking for Christ's second coming in having their hearts cleansed

from all sin. May we be so lucky as to be among that number. Amen.

—Martinsburg, Pa.

DOES THE SCRIPTURE TEACH A DOUBLE STANDARD?

J. H. Beer

One for old folks, and another for young folks?

There are persons who think that young people who become Christians, should have the privilege to engage in worldly amusements. The question of the correct attitude of the young Christian toward amusement is of grave importance both to the individual believer, and to the church in general. Scores of professing Christians are carried along by the growing tide of pleasure. The activities and interest of the true Christian life are counted too dull and uninteresting for the twentieth century Christians.

(John 14:6) Jesus says, "I am the way, (not the ways) the truth, and the life." All true Christians must follow Jesus, He is the door into the sheep-fold; he that entereth not by the door into the sheep fold, but climbeth up some other way

the same is a thief and a robber. If it is salvation we want to obtain, we must enter the fold the Christ way, (John 10:1-15.)

With these conditions what should be the attitude of the true child of God? Some ministers have said the people will have amusements, and if the church is to hold the young people she must provide for their social needs. The idea seems to be that to attract and hold the young people to the church, worldly amusements must be brought into the church, God's word does not countenance such a method of attraction to the church. Whatsoever ye do, do all to the glory of God. (I Cor. 19:1-7, 31-33.)

It is not the mission of the church to provide plays of any kind for they are contrary to the spirit and teaching of the New Testament. The Christian should do everything to the glory of God, and God is not glorified in the play. We are not merely to ask ourselves the question, what harm can such play do? But rather what good can they do in the building up of the church? Our young people should be trained to find

pleasure in the service of God, not in the service of the world.

If the elder members of the church would follow the instruction given in Paul's letter to Titus (Chap. 2:1-8) a lot of the present day worldliness could be eliminated. It occurs to me that a lot of the older members enjoy the present day socials and plays as much as the young. If they were as much interested in teaching their children to live the Christ life as God required of the Israelites there would not be so much worldliness in the churches. (Deut. 4:8-9) "And what nation is there so great, that hath statutes and judgments so righteous as all this law which I set before you this day?" (V. 9) "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things thine eyes hath seen, and lest they depart from thine heart all the days of thy life; but teach them thy sons and thy son's son."

The word of God does not teach that the young people are permitted to do things that the old people must not do, or is wrong for them to do. (Titus 2:1-8) Paul

gives instruction which become sound doctrine, that the aged men be sober, grave, temperate, sound in faith, in charity, in patience; and the aged women likewise, that they also exercise themselves as becometh holiness, that they teach the young women to be sober, ect., and young men likewise exert to be sober minded, in all things shewing a pattern of good works, in doctrine showing uncorruptness, gravity, sincerity, that they may adorn the doctrine of God our Saviour, in all things.

“Train up a child in the way he should go; and when he is old he will not depart from it,” (Prov. 22:6). One of the present day needs is parents who have interest enough in their children to teach them to live the Christ life rather than encourage them to believe that Christian life is too dry and monotonous for young Christians without having entertainments associated with their services. (II Cor. 5:14-15). “For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live

should not henceforth live unto themselves, but unto Him who died for them.”

When the vision of the crucified Christ is lost, when the vision of perishing souls is lost, and the imperialistic plans of the church become a false interpretation of the commission of Christ then social unrest is the inevitable result.

—Denton, Md.

THE COMMUNION

Minor Leatherman

The Dunkard Brethren church has always observed close communion. That was one part of the faith that there was no disagreement on for over two hundred years. They implicitly believed in it and taught the same from the pulpit. As long as there was union in the church they kept close communion, but innovations and departures in later years have destroyed the idea of close communion. When departures and rebellion against the established order of the church began to be felt the church or its members loosened their grip on close communion, with the result

that members of the church ceased to regard it as divinely arranged, sacred and holy service.

The thought gradually came in that all we have to do is to examine ourselves and it seems that not much examining was done for two hundred years.

Preachers of the Dunkard church preached and taught close communion, then the church name being changed to be known as Church of The Brethren, a change about this time took place in the communion service. Before this time the church could not tolerate departures and worldliness. Now they commence to tolerate it, even some preachers to come out quite boldly for liberty to members, even Annual conference to very mildly protest and in some instances to sanction it with the result that the church drifted far from its former platform and the Bible in communion.

I freely say the gospel because the word has ever taught close communion. What else could it teach? As the members of the church of Christ we are to constitute one body and that body the body of Christ

which body is supposed to be peculiar, called out and holy. Then after we have made vows and promises to God and said by word and deed that we would live separate lives from the world and claimed to walk in newness of life, then how can we forget our sacred calling and turn and commune with the world or take part in open communion?

Paul says, (I Cor. 5) that we are not to take the feast with a lot of different named characters and I think those descriptions cover the catalogue of sin. He pointedly says a little leaven leaveneth the whole lump. What do we gather from this? Nothing else but to commune with any known sin or apostasy makes us partakers with them.

Yes, we are partakers of their evil deeds, we receive the deed into our own heart and confirm them in their back sliding and worldly spirit. We shut up the road to the kingdom of God and make worldlings believe they are all right and have done nothing amiss by so doing. We confirm them in their downward course and sin of rebellion.

Is it not preposterous that

the church was mistaken in its course for over two hundred years and that in these later years we have learned to do right? Is it not rather that the world has side-tracked us in the true purpose of communion?

I know of members of a certain church who once stood firm against open communion who now receive all in holy communion. They commune with lodge men, with people who frequent the ball room, the Sunday base ball, the pool rooms, the theater, the movies, with those that play cards and those that deck and clothe their bodies in the latest fashion, women hats, neckties, low neck dresses and the abominable short skirts and no sleeves. All are received in holy communion which course is unscriptural beyond all sound reasoning, and is ungodly. God never intended that people should separate themselves from the world, put away the old man with his deeds and then twine around and receive him and his members again. The devil and his followers have nothing in common with true Christians. The idea we learn from the gospel is

that true believers or Christians keep holy communion. We understand being in faith and union; but believers in union and those out of union can never hold communion. You can not put union in a body where none exists and a communion without union is absurd.

I have seen congregations where part of the members were plain and dressed in the order of the church, the other part clothed like the world, went where they pleased, acted and lived as the world. I have heard the loyal ones lament over the fallen state of the church, then those loyal ones would go and take communion with them. As soon as the feast was over they claimed they were not suited with some of the members forgetting that in communion they accepted disloyal ones and confirmed them in their disloyalty, for in communion the loyal take the place of the disloyal, the pure the place of the impure, the holy the place and standing of the unholy. So the church by this process is gradually brought to ruin.

—Antioch, W. Va.

SALVATION

Ph. 2:12

H. C. Bowser

“Wherefore, my beloved brethren, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.”

In this portion of scripture Paul tells us to work out our own salvation with fear and trembling. It brings to us the thought of individual responsibility. We wish to impress the thought that we are individually responsible for our own salvation.

Jesus says in Matt. 16:26, “For what is a man profited if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?” This clearly sets forth that we can not purchase our salvation with money, neither with houses or lands. Also it is up to each one to work out his own salvation.

We are placed here in this world for two purposes, to fit these souls of ours for the heavenly kingdom, and to glorify God our Maker and Creator. As we fit our-

selves for the heavenly kingdom or become Christ-like, submissive, obedient to God's will, we at the same time glorify God.

Notice the Master, He was obedient and submissive. “I came not to do mine own will, but the will of Him that sent Me,” again, “For I have not spoken of myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak.” Then at the close of His life He could say, “I have glorified Thee on the earth, I have finished the work which Thou gavest me to do.”

The poet says, “A charge to keep I have, a God to glorify, a never dying soul to save and fit it for the sky.”

(Jno. 1:11-12) “He came unto His own and His own received Him not. But as many as received Him, to them gave He power, to become the sons of God, even to them that believe on his name.”

I believe we will all agree it is an individual responsibility to work out our own salvation. But can we work it out individually, by our own power or strength,

verily say. Jesus says (Jno. 10:9) "I am the door, by me if any man enter in he shall be saved, and shall go in and out and find pasture."

These are very plain words. We must enter in by the door, Jesus Christ, or by the plan He has laid down for all men. No wonder He says I am the Way, the Truth and the Life, no man cometh unto the Father but by Me.

Jesus knew human nature and understood that man needed encouragement, he needs to be edified, he needs the association of men of like precious faith, to help him keep in the faith, he also needs things to do that he can see and do with his his natural eyes and hands that he can better understand the spiritual teaching he needs. Hence the church and her ordinances as instituted by Christ and given to us by the apostles.

The church cannot save us as individuals, without our laboring, striving or as the Apostle Paul says, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

On the other hand there is no chance of salvation

outside of the church. There are folks canvassing this country selling books, telling folks it is an individual matter, they say we have too much organization now.

But let us go with Him who said, "I am the Way, the Truth and the Life." When He appeared on the scene at the beginning of His ministry He began preaching and saying repent for the kingdom of heaven is at hand. The first step in the door then is believing, faith in Christ Jesus, next is repentance which is a cessation from sin, with consciousness and sorrow that it is displeasing to God and turning from the love and practice of sin, to the love of truth, practical righteousness.

Then we hear Jesus say (Mark 16:16), "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The next step in the door then would be baptism, which Peter tells us is not the putting away the filth of the flesh, but the answer of a good conscience toward God. It is an outward manifestation before men, and before God, that we are going to be faithful

to God and His word and keep His commandments.

Thus we also enter into covenant relationship with one another as one body in Christ Jesus.

(I Jno. 1-7) "But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanseth us from all sin." We can clearly see individuality will not avail us here, we must have fellowship one with another in order that the blood of Jesus Christ may cleanse us from all sin. Also notice we must have fellowship one with another, or we can not have fellowship with Jesus Christ our Lord.

In order to have fellowship we must be united. The apostle Paul says, (I Cor. 1:10) "Now I beseech you brethren by the name of our Lord Jesus Christ that ye all speak the same things, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and same judgment."

When Christ established His church here on earth He made provision for this if we study Matt. 16:19, Jno. 20:23, we see the

supremacy of the church over the individual in questions of privilege and propriety. In fact before we enter into church relationship we acknowledge our willingness to conform to the teaching of the scriptures as understood by the church.

The church through conference has made use of her privilege and duty in giving us rules and minutes. Not in order to show the individual her power and authority over him, but that we might be united, speak the same things, be perfectly joined together in the same mind and the judgment, helping us individually to work out our own salvation with fear and trembling.

For instance, conference has said that the brethren wear plain clothing, the coat with standing collar be used, also that the brethren wear their hair and beard in a plain and sanitary manner.

Are we zealous to carry these decisions out, or are we a little careless about the coat, and sometimes careless about the hair and beard? Do we wear the hair in a plain way, or do

we have it trimmed in the fashion of the world, parted on the side and fashioned like a man of the world?

That the sisters attire themselves in plainly made garments free from ornaments and unnecessary appendages. Are we zealously carrying this out, or do we add a little trimming here and a little there, and put something on the garments so that they are more becoming?

These are probably small things as some consider it. Yet as I study the scripture before us, I believe Paul had reference to the teachings of the church as well as the major principles of the New Testament.

—Brookville, Ohio.

CHRIST OUR SACRIFICE

C. W. O'Brien

Abraham, Isaac and Jacob, wherever they went, offered sacrifices. These offerings were a most important part of the worship of God. When God through Moses, took His people out of Egypt where they had been in bondage, He gave them again laws in regard to offerings. The lambs

to be offered must be without blemish, so that they would properly represent the perfect Son of God.

Under the Jewish ritual, if one had sinned and felt that he needed forgiveness he brought his offering to God, placing his hand upon the head of the victim, he confessed his sins, which were thus in a figure transferred to the offering. The life of the victim was then taken instead of his own life, which he had forfeited through sin. When the fullness of time came, God sent his Son into the world to be the divine sacrifice for sin. The blood of animals could not really take away sin, it could only prefigure the spilt blood of Christ, which was to be shed for sin.

When John the Baptist saw Jesus coming to him, he exclaimed, "Behold the Lamb of God which taketh away the sin of the world," (John 1:29).

Year after year through long ages men had looked over their flocks, and selected the choicest lambs for sacrifice, but now God's Lamb had come. God had looked over His great flock and only one could be found that could redeem the

world, and though He was His only begotten Son, God gave Him freely for the sins of the world.

Was Christ not a perfect sacrifice? No one has yet been able to find any fault in Him, even Pilot, who to please the enemies of Jesus, was forced to say, "Ye have brought this Man unto me as one that perverteth the people; and behold, I having examined Him before you and have found no fault in this Man touching those things whereof ye accuse Him." Then they led Jesus away to be crucified.

Well had the prophet exclaimed, "He is brought as a lamb to the slaughter, and as a sheep dumb before the shearer, so He openeth not His mouth," (Isaiah 53:7).

Sinner behold your sacrifice! See Him fainting under the weight of the cross, on the way to Calvary. That little hill near Jerusalem was to become the greatest altar of sacrifice the world has ever known; the place where love conquered hate; the place to which every sinner can look and say, "Behold, what manner of love the Father hath bestowed upon us, that He should give His Son to

die that we should be called the sons of God." (John 3:1.)

Nailed to the cross, suffering the most terrible anguish, for six hours He hung suspended between the heavens and the earth; and yet He prayed for His executioners, (Luke 23:34) and a mysterious darkness falling upon the world, with earthquake and rending rocks, drew from even the heathen Roman officer who stood by, the confession, "Truly this man was the Son of God," (Mark 15:39).

The physical pain which Jesus endured, though great, was but a small part of His suffering. To be rejected by His own people and to be delivered by them to the Romans to be put to death, caused Him intense grief. But more than everything else it was the sense of the sins which He bore for all the world which crushed Him and caused Him the bitterest anguish. It was the awful sense of sin which before, in the garden of Gethsemane, had caused Him to sweat as it were great drops of blood falling down to the ground (Luke 22:39-46).

And now, though nailed to the rugged cross, suffer-

ing great physical pain, deserted by His own disciples and entirely given up to His enemies; surrounded by a mob led on by the chief priests and rulers who, while the film of death was gathering over His eyes, taunted and denied Him. It was the sense of His Father's absence that caused Him such overwhelming grief, and forced from His lips the despairing cry, "My God, My God, why hast Thou forsaken Me!" (Matt. 27:46.)

To be forsaken of God, an experience which He must obtain in order to become a perfect Saviour for guilty sinners this broke His great, loving heart and cut short His life; but the great sacrifice for sin was now made. The plan of salvation is sure because now complete, Christ, the Son of God, had died for man, the just for the unjust, the divine for the human. That which the sacrificial offerings had long pointed forward to was now a reality.

The offering of a lamb is now no longer required, but we see Jesus, who was made a little lower than the angels for the suffering of

death, crowned with glory and honor; that He by the grace of God should taste death for every man, (Heb. 2:9). A worthy sacrifice has been provided by God Himself, and He will surely accept the offering which He has furnished.

This sacrifice is always ready. Wherever we are, whenever we will we can, by faith, bring this sacrifice before God in prayer and plead the merits of the Son of God in our own behalf. The promise is: "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son," (John 14:13).

—Keyser, W. Va.

**SOME THINGS THAT THE
PREACHER TELLS IN
PROV. 6:12-23**

D. S. Flohr

First the naughty person and the wicked man. He says they have a forward mouth. He winketh with his eyes and speaketh with feet, he teacheth with his fingers. Oh dear brother and sister had the professing ones not rather be lead by God's Holy Spirit,? Watch just what others are

seeing then look where we go, that we do not tell others that this, that or the other thing is right, whereby they allow their feet to take them. And just what we do with our fingers that we do not teach the wrong thing? He says they devise mischief continually, and then he soweth discord.

Oh, the loving God that we have, and then after He has done so much for the world of lost souls to which all belong, then to think that because man will allow himself to be lead by an unholy spirit to sow discord, that God hates; oh the pity for these things that are going on in the world. Yea verily, right in the church, where ought to be the most love there is wrong and who shall be responsible for it? Shall you? Shall I? Well we are if we do such things as that, but God never hates His own, and if we are guilty of such things it is evidence that we do not belong to Him. Oh how soon will the discord that is sown behind another's back kill him, and will it stop there? No, no, it will kill the power of his influence and the church will suffer and sooner or later it will die and

pass away and then who is responsible for it? Why just the one that goes around sowing discord instead of carrying out his or her baptismal vows and abiding by Matthew 18.

Second, the six things that this loving Father of ours hates. Listen to them as the preacher gives them in Prov. 6:16-19. "These six things doth the Lord hate; yea, seven are an abomination unto Him: a proud look, a lying tongue, and hands that shed innocent blood. An head that deviseth wicked imaginations, feet that be swift in running to mischief; a false witness that speaketh lies, and he that soweth discord among brethren."

Well a proud look, just what does this mean? I tell you dear brother and sister, that if we as God's children try to pile all on our bodies that we can get on them and things that belong to the world and its fashions just to make ourselves (as a certain preacher told the writer once) look presentable to the public, then just watch out, it is getting pretty near a proud look.

A lying tongue, how about this deadly poison, which

will kill anything and anyone, the very idea of professing people to do so, we'll say one who is killed the one that the untruth is told about, the answer is yes; for the time being, but alas when it is found out the one that is guilty always fares worse, so be very, very careful what you, we and they, yes all of us, say.

And hands that shed innocent blood; well who is guilty of such a thing as that, why say dear reader, if you are guilty of doing wrong to your fellow brother behind his back and do not come right out with the right thing face to face, sure we can easily know who is guilty.

The wicked imagination. Well how about the one that is setting around in idleness and studying up things that will only after all be his or her imaginations, but will hurt the cause of the Master? And feet that are running to mischief, isn't this awful for folks to do that are brethren? No, verily not, but pretending to be so.

A false witness that speaketh lies, oh the awful things that come out of just such things as this, it surely

does not make towards the upbuilding of the church of the living God. I hear the preacher over in Eccl. in speaking of some of these things say, "Vanity of vanity, all is vanity," and then if vanity why should the sons and daughters of the living God want them or participate in them at all for they only mean to rob of eternal life in the end?

What should be in the stead of them? Let us turn over to Gal. 5:22, I find these words, "But the fruit of the spirit is love, joy, peace, longsuffering, goodness, gentleness, faith, meekness, temperance, against such things there is no law." This plainly tells me, and I suppose you too, that these take the place of the former things in the life of the children of God. (And so may all the D. B. brethren and sisters strive to live more closely to God and hence farther away from the Devil.)

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." (II Cor. 13:11.)

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

—Shady Grove, Pa.

THE EXAMINATION SERVICE

By J. J. Repert

Its significance? When? How? The authority for this service is found in I Cor. 11:28. From information that St. Paul had received about the church and its conditions at Corinth, of the disorders that were existing. He writes them a letter, instructing them concerning these disorders and the proper use of the Love Feast or Lord's Supper as Paul calls it. Their observance of it he points out to them is one of the things that needs to be corrected. After an explanation of its significance he instructs them to examine themselves to determine if they are worthy or in fit condition to eat of the supper, for this is a divine ordinance and must be observed with reverence and respect. This examination is an individual matter before God, so must

be performed with the intelligence one has on the subject, and self is the person and not my brother, neither can my brother do this examining for me. This test depends on my conscience and understanding. God intends for us to learn and practice righteous judgment upon ourselves, thereby proving to him that we are honest and capable for this we must be before He can trust us to judge angels or help to judge the world.

It seems that the conduct of the church at Corinth furnished the only occasion to discuss this part of the ordinance. It appears that this took place about twenty-six years after the first Lord's Supper was observed and there is no account of any instruction being given for a self examination in preparation for this supper or feast; although the Jews were familiar with a custom of house cleaning on the approach of the days of unleavened bread, it is said that they were very scrupulous about it that they swept it clean, searched every crack and crevice even lit a candle and examined the dark corners to be sure that

all heaven was removed.

The different ordinances and doctrines of the church were treated and explained as time went on, and as the occasions demanded. This condition at Corinth appears to be the first and only occasion that demanded a thorough explanation of the subject.

Now the letter states that there are other conditions existing there at Corinth that the self-examination will not set right for he said that the rest he would set in order when he arrived in person. His letter indicates that if his instructions are carefully heeded they can safely eat the Lord's Supper without any further damage to the church. Then the question naturally will arise, what points are we to examine ourselves on?

Since we have offered our body a living sacrifice according to Rom. 12:1, and has it been accepted then there is nothing back beyond that that we will need to examine ourselves on. Again when we give ourselves to the God wholly and unreserved then all we have and are belongs to God and we do not give to Him what is already His and ex-

pect Him to receive it as a gift. When we have once offered ourselves and God accepts us then if we err or sin John says we have an advocate with the Father who will intercede for us, if we employ him to do so, this is our privilege as well as a duty and should not wait from one Love Feast to another to acknowledge our sins to God, but right now pass judgment on such deeds, ask our advocate to recognize our confession and intercede on our behalf.

After the church visit is made the first point I would recommend to you for examination is our relation to God as an adopted child into His family, have I revered Him as a father? Call to remembrance the baptismal vow, the church covenant, remember that we promised to forsake the sinful pleasures that we once indulged ourselves in, we promised to denounce Satan and all his sinful pleasures, now have we been faithful in this our promise or have we been parading sin and boasting of the sins we once committed?

Another point I would consider, my relation to Christ as the church's

affianced husband, the church is represented as a body, an organism, and not an organization for organization is earthly or of this world; although we use methods that organizations use, the church is represented as a lady who is engaged to be married, her affianced is gone away to a far country to prepare a new home for them to live in. When He left He left this word, that His Father's house had many mansions in it, but He did not say that He was going to clean one of those up for Him and His new bride, but that He was going to prepare a new place and as soon as He had it all complete, furnished and all ready to occupy He would return and the marriage would take place, then He would take His new bride to the place He had all prepared, ready to occupy.

Now this lady promised that she would wait patiently, and be faithful to Him until He would return. Have I done this or have I been flirting with the world? Might I have become too familiar with the world as Paul mentioned in I Cor. 11:16-23. Verses 24-33 suggest this question

to consider for examination, how have I acted toward my brethren, have I acted brotherly towards them? Have I manifested an interest in their welfare, been kind and loving towards them?

Another point in my relation to the world, what do I owe the world? Jesus said that we are to be a light to the world, the world looks to the church for salvation and she has a divine right to expect the church to show her the way.

Christianity is a life and not a clothing, we are to clothe Christianity, then what kind of an impression do we make upon those who seek salvation? For they are the only ones we are responsible for. God so ordained that the word is to be preached, He provided preachers for this purpose, then all who are in this calling are under a solemn obligation to rightly divide the word of truth, that sinners may know where, and how to find salvation.

Have I been faithful in my charge? I am to examine myself on this point. What about the ordinances that the church is to observe, have I faithfully

and joyfully observed them or have I been careless and indifferent about them and thereby brought reproach upon them? Have I faithfully abstained from all unlawful things and temperately and moderately used the lawful things? Examine yourself on this point. Ask yourself the question, what does your conscience say about the matter? Do not violate your conscience, be honest. If it says guilty, make your confession to God, authorize your Advocate to intercede for you, He will only be too glad to do so. Here remember that excuses are not confessions, they are reasons, your God knows them; when I confess I am guilty, that is passing judgment upon myself, the God does not need to judge me. If the conscience says not guilty then thanks be to God the Holy Spirit has accomplished its work.

Now there are three steps to take in the preparatory services before eating the Lord's Supper: (1) The church sends out her deacons and they visit every member, interrogating them on three points: (a) As to their faith, is it growing or

diminishing? (b) As to their peaceful relationship, and (c) as to the desire for spiritual development. This is the sweeping act, or the house cleaning, the removing of the leaven, for Jesus said that leaven is the symbol of malice, ill will, hypocrisy and hatred, and this undoubtedly must be removed. The deacons report the condition to the church; if all is well, "Thanks be to God," then proceed to the next step, if not all lawful efforts must be used to get things right.

(2) Then to the examination services, this should be done and given ample time before the Love Feast to give time for meditation, prayer, and self-examination, I have always felt that several days before hand is not too long. This is now the individual's part alone with God and the Holy Spirit who will help you, and also comfort you.

(3) The next act is the cleansing act, feet washing. Now if this is humiliating be sure that humiliation does its perfect work, and thank God for it, but it is not an act for humiliation, it is a cleansing act and should be regarded as a privilege for

this is God's part, He cleanses that which we can not, the secret faults that David speaks of.

Now then, when these three steps are faithfully taken all is well and ready. Now there is no lawful reason for any of the members to stay away from the Lord's Supper; to do so is an evidence of stubbornness, rebellion, insubordination, and it is a sign to the angels, for they know not the thoughts or intents of the heart. God says that I try the reigns and search the heart; the angels will have to record what they find and that certainly will be a bad record to face.

If the examination service is not properly taught and its significance explained some one will be held responsible for not rightly dividing the word of truth; this is the preacher, teacher and elders' duty and the members have a right to look and expect to be taught, and told the proper thing to do. When these steps are properly observed, the Lord's Supper is designed to secure blessings for its participants that no other ordinance will secure for them. Notice the result

that was experienced where this ordinance was abused, physical sickness and even physical death, Jesus of course called it only sleep; but nevertheless it was a cessation of life both physical and spiritual. Now for our spiritual edification this is a serious matter.

—Chico, Calif.

OBITUARY

Bro. George Royer was born in New Madison, Darke county, Ohio, December 26th, 1849. Died in the Lutheran hospital in Des Moines, Iowa, May 5th, 1933. His death came as a result of an operation a few days before.

Bro. Royer was united in marriage to Amanda Wiand of Astoria, Ill., December 22, 1871.

In 1874 they came to Iowa and in 1876 they united with the German Baptist Brethren church and remained faithful members. In 1928 Bro. Royer wishing to pledge anew his loyalty cast his lot with the Dunkard Brethren of Coon River church and was an active supporter of the church.

His interest in the Sunday School and church services will be missed, but we trust our loss will be his gain. He was a quiet unassuming citizen and a good neighbor. Five children blessed this union.

The wife and four children preceded him. One son and one granddaughter remain.

Funeral services were conducted by Elder E. D. Fiscel, assisted by Elder Irving Haughtelin of the

Church of The Brethren.

Text: For me to live is Christ, to die is gain. (Phil 1:21.)

—Elizabeth Erb.

NEWS ITEMS

SWALLOW FALLS, MD.

The Swallow Falls congregation met in council April 29th with our Elder D. S. Flohr presiding.

The meeting was conducted in a pleasant way. Bro. Zenas Mellott and Bro. Dewey Shaffer were elected delegates to District meeting and Bro. M. T. Broadwater, alternate.

Appointments were made for services Friday and Saturday evenings, also Sunday morning and evening. Bro. Flohr could not be there Friday evening. Bro. Moses Fike filled his appointment using for his text "Obedience and Disobedience.

Remember us in your prayers that we may increase in number and hold out faithful.

—Martha G. Folk,
Fort Hill, Pa.

WORDS OF GOD

Words of the everlasting God,
Will of His glorious son;
Without Thee how could earth be trod,
Or heaven itself be won?

Lord, grant us all a right to learn
The wisdom it imparts
And to its heavenly teachings turn
With simple, child-like hearts.

—Selected.

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SUNDAY SCHOOL LESSONS

- July 2—John 10:1-21
July 9—John 10:22-42
July 16—John 11:1-17
July 23—John 11:18-37
July 30—John 11:38-57
Aug. 6—John 12:1-19
Aug. 13—John 12:20-36
Aug. 20—John 12:37-50
Aug. 27—John 13:1-17
Sept. 3—John 13:18-38
Sept. 10—John 14:1-14
Sept. 17—John 14:15-31
Sept. 24—John 15:1-27

BIBLE MONITOR

VOL. XI

July 1, 1933

No. 13

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

TO CONFERENCE AND RETURN

Through the providence of a kind and merciful Heavenly Father we were again permitted to journey from far and near and assemble in another Annual conference; then homeward, to arrive in safety without any misfortune or sorrow whatsoever. For this, another manifestation of the love and concern of our God for His children, our hearts overflow with praise and gratitude.

For the benefit of our readers who were not permitted to make the journey and enjoy the conference with us, we feel to write a few lines and record some observations by the way and at the meeting as may seem appropriate.

It was our happy lot with wife and family to spend

the week previous to our conference, journeying through and visiting in the beautiful mountains and valleys of the East.

As there had been heavy rains and favorable growing conditions the vegetation in mountains and valleys alike was especially beautiful. As we journeyed along beholding the natural scenic beauty all about us we were made to marvel at the handiwork of the Creator and Sustainer of the universe. In everything could be seen the unmistakable imprint of His being. The trickling mountain streams, the tall slender pines that scented the air with their fragrance, the rhododendrons, laurel and other beautiful flowers, the songs of the birds, the barren and wooded peaks, the jagged rock cliffs, yea, the whole panorama of

nature revealed and declared to us in unmistakable terms, as we passed by, the "eternal power and God-head" of God, (Rom. 1:20).

Our first visit was with relatives and friends in the Shenandoah Valley of Virginia. This pleasant valley is especially attractive to us for here our forefathers trod and tilled the soil in years gone by. Now they lie beneath the sod awaiting the call of their Maker. One fact that gives us consolation as we pass by their graves is that they were God fearing people and lived lives of simplicity and non-conformity to the world that we would do well to pattern after; nor has their faith died with them, for we enjoyed a season of worship in the same section, with those of like precious faith, who are still tilling the soil and living lives of honesty, simplicity and non-conformity to the world. Thus these great principles of the Christian faith are being perpetuated while generations come and go and those who are possessors of this faith are passing on with a lively hope and definite assurance of everlasting life.

From here we journeyed on to Washington, D. C., where the great statesmen of our country direct the affairs of the government under which we live. There are many things of interest in this great city, some of which we think are good while others we would rather not see. The public buildings are beautifully constructed, built for permanence and everything well kept. It is worth while to say the least to sojourn for a time in this beautiful city. Of late years many new and imposing public buildings have been constructed. Somehow we feel greater economy could have been shown in this line, to the good of all concerned.

One thing of which we took particular note was this: on every hand the whole city over, could be seen the sign, "Beer" and from the conversations of others who were overheard the mind of folks in general was that since beer could be had we could expect prosperous time. Now personally, we do not take part in this prohibition question other than through the gospel and feel that taking part in enacting

political legislation to enforce such things is contrary to the teachings of the scriptures. We do feel however, that any nation that bases its hopes for prosperity upon intoxicating liquors is to be pitied indeed. This is only another matter that points out to us the degraded and depraved condition of the human family in spite of all their boasted education, culture and refinement.

After a brief stay here we hastened on through the pleasant and fruitful valleys of Maryland and spent a night with some of the brethren and sisters near Lewistown.

Our next stop was at Waynesboro, Pa., where we enjoyed a communion service and other services of worship connected therewith. Occasions of such a nature with many gathered from far and near are worth while indeed. We shall not soon forget the loved ones at that place.

From here we made a hasty trip to Lancaster county, Pa., where we enjoyed an evening of worship with the brethren at that place and relaxed for a bit amidst the kindness, love and hospitality of the

"Pennsylvania Dutch."

We then proceeded to Mt. Olivet camp grounds near Dillsburg, Pa., arriving Monday evening, June 5th, to find many of our beloved faith already on the grounds enjoying the services in progress. Services in the tabernacle Monday and Tuesday both day and evening consisted of song service, prayer and preaching.

On Wednesday the business session opened with most of our Elders present and our brotherhood in general well represented. We rather thought that prevailing conditions in business and financial matters would seriously affect the attendance of conference this year but somehow the good Lord provided that our congregations in general were fairly well represented. Not so many from some sections, but most of the congregations with a representative or two at least. With this we were well pleased.

The sermons delivered by the brethren, we believe, were largely sound doctrine and edifying to the hearers. One thing noticeable the sermons were "preached,"

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not "read" as is the custom of the educated hirelings of the day in which we live. Let us hope that our ministers will continue to be such men of God with a knowledge of the scriptures and a burden on their hearts for lost souls that they can preach "Christ Jesus and Him crucified" not with enticing words of man's wisdom, but in the demonstration of the Spirit and power that our faith shall not stand in the wisdom of men, but in the power of God.

The business session although confronted with im-

portant questions proceeded in a systematic and orderly way and all matters were disposed of in a way which we believe will be profitable to us, in fact in our estimation the most profitable conference we have had since our reorganization.

As a result of the work of this conference I believe most of us realize more fully the real value of assembling in such sessions. We shall try to notice some of these matters more fully in our next issue. Let it suffice for the present to say that our faith was strengthened, our zeal revived and our hopes renewed, so we hastened homeward with joy and gladness.

MODERN CHURCH TRENDS

No. 1

B. E. Breshears

Is there an approaching crisis?

All things with which men have to do reach, sooner or later, a turning point in their course or progress. It matters not that an institution or organization, had a divine or a human origin, or a good motive which gave

rise to it, observation and history prove that humanity is too irresolute, too uncertain and too unstable to continue for long such good purpose or motive. Soon there will be a tendency to side-step and drift from the original intent and aim for which the movement was launched. Left to the direction and administration of successive generations of men, this would seem inevitable.

One or more generations may continue with the same end in view, but as time goes on those in charge will, through outside influences, deviate little by little and drift away from the goal set by those who started the movement. Thus a crisis must be reached in the progress of any such organization.

The history of the race is largely an account of a series of failures. Tribes, nations, kingdoms, empires, have arisen, grown, flourished for a time, crumbled and perished. Wise statesmen, kings and emperors have established governments over powerful nations which soon went to pieces when left to others. Homes and estates have been built

up at great expense of money, time and labor, only to be left to improvident and wasteful posterity.

Solomon, as he thought of this tendency said, "Yea, I hated all my labor which I had taken under the sun: because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? Yet shall he have rule over all my labor wherein I have labored, and wherein I have shewed myself wise under the sun."

The kingdom of united Israel reached the zenith of its prosperity under Solomon and his expressed forebodings came true in his own son who proudly and foolishly refused the advice of the older men of the most experience. This brought a great misfortune to the kingdom which David and Solomon had built up. Two weaker kingdoms were established, and though as time went by they had some good kings and priests, and God blessed them accordingly, yet they did not stem the tide toward idolatry and the tendency was gradually toward the evil. Their history is a sad record and ended in their subjugation

and slavery to idolatrous people round about them. It has been similarly true of all the great nations of ancient history and we all believe that a like fate awaits those that flourish now. How soon we do not know.

God works in mysterious ways "His wonders to perform." He has never abandoned the race. He says, "They that honor Me I will honor." He has had men in all ages who have feared Him and walked in His way. Some of these He has entrusted with special work to be continued by their descendants. Few of such descendants have done this for any great while with the same degree of trust in God. Soon they wavered and swerved from the course, purpose and example of their fathers and predecessors.

Now, as in the case of nations, so too there must come a time when a crisis must be reached in the history of the Christian church. The scriptures teach this. One of the purposes of these articles is to try to show in what way we are nearing this crisis. I would like to assure the

readers of my kindly feeling for those who would differ and can not see it in this light.

When Jesus our Lord and Master left the world He gave the promise to His people that He would be with them to the end of the age. The end of the age has not yet come. His longest recorded discourse was given in answer to three questions, namely; "When shall these things be, (that of the destruction of the temple and of Jerusalem) and what shall be the sign of Thy coming, and of the end of the world?" He told of many great happenings which must come, and solemnly charged them to watch, for as a snare these things should come upon the world. What He said as to Jerusalem and the Jewish people was fulfilled. His prophecies and warnings regarding the end of this dispensation must come sooner or later.

There are, I believe, many indications that we are approaching the time of the end. Daniel was told that these indications should be sealed, closed up until "the time of the end," (Dan. 12:4-8). Also that none of

the wicked should understand, but only the wise. There are numerous scriptures in both the Old and New Testaments which point unmistakably to the great events of this period. Paul speaks of the "latter times," and "perilous times," of the "last days." He names a list of nineteen sins as characteristic of and indicating such a time. The phrase "the last days" as used in the Bible may refer in some places to a longer period as man would reckon time, but usually it points to a time just previous to and leading up to the close of this dispensation.

It is not my purpose to say much about the second coming except to point to the thought that the trend of the churches is toward a lukewarm, self-complacent, self-sufficient, formal, worldly and spirit-forsaken condition, and that this all indicates that we are nearing this time. The winking at or open acceptance of "Modernist" doctrines, so widely disseminated from the seats of learning, even many theological schools portends the rejection by the church of the truly life-giving message of the

gospel. In this respect we are facing a situation unlike and unknown before in the church's history. The reader may differ as to this but we will speak of this farther on.

Two meanings attach to the word church in scripture. Primarily and in the strictest sense it means an inner circle of believers in Christ, that elect of God, the called out of the world, a people who worship God according to His word. In another sense it may mean the visible organized body. Many in this organized body may be unfaithful to the purpose of the church and to Christ its head.

Through the influence, control and guidance of such unfaithful members, whole congregations, even whole divisions of the church may be led in greater or less degree away from God and into a rejection of the true message and purpose of the church. This is a most important truth which should be understood by every member. Otherwise we cannot know our individual responsibility in the working out of our salvation.

Because of their proof of the above statement and be-

cause of their making clear of the true status and relation of groups or of individual members in the church toward Christ, we wish to call special attention to the message to the seven churches. They are perhaps the most important communications to the church in God's revelation to man. They set forth the revelation of congregations, groups and individuals and how these are and will be regarded by the Head of the church.

In sending these, His last messages, our Lord and Savior appeared in a most impressive and glorified state. He pointed out just what was the spiritual condition of each of the churches. He said to each, "I know thy works." He knew then, and He knows now the exact state of all congregations and divisions of His church. He knows the standing of each member. None may deceive Him, because He knows. No boasting of what we are doing or have done will help us.

The condition of each church was pointed to at the time. This is supposed to have been about A. D. 96.

Studying these messages we see how the enemy of God and of the church had succeeded in injecting his evil influences into these churches even before the last of the apostles had gone to their reward.

The facts are sad to consider. The first one had lost her first love; and going down the list the state upon the whole grows steadily worse. Not one of them had aught to boast of. The last especially was in a pitiable condition. But this one did the most boasting. True, some were highly commended for certain traits and for some faithful members Smyrna and Philadelphia in particular. The latter of these two had a special door of opportunity open to her which none could shut, but withal she had but little strength. We will notice one special promise made to this church. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which is to come upon all the world, to try them that dwell upon the earth." Other scriptures teach of a time of tribulation, a time of temptation

which is to be world wide and which is to try the inhabitants of the world. This church was to be kept from this time. A warning too was given her, "Behold I come quickly."

—Omak, Wash.

CHRISTIANITY VS. MODERN LIBERALISM

J. H. Bear

(I Cor. 15:1-11) "Moreover, brethren, I declare unto you the gospel which I preached unto you which also ye have received and wherein ye stand; by which also ye are saved if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures: And that He was seen of Cephas, then of the twelve. After that He was seen of above five hundred brethren at once; of whom the greater part remains unto this present, but some are fallen asleep. After that He was

seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time." When you get underneath the peculiarity of expression used everywhere today to the real underlying issue, you discover that the redemptive Christian religion is being attacked within the church by a totally different type of religious thought and life, by a modern non-redemptive religion which is attacking Christianity at its root and is called by various names. It is called Modernism. It is called Liberalism. By what ever name the movement may be called, the root of the movement is found in naturalism, the denial of the entrance of any creative power. Let me quote from a fundamental chart. God has no existence apart from the universe and never had, the latter is eternal. There never has been a creation. God, infinite and eternal energy—not a person, such teaching denies the personality of God, and His work of creation. (Gen. 1:1) "In the beginning God created the heaven and the earth." "All scripture is

given by inspiration of God," (II Tim. 3:16).

Dear friend and reader, is it not safer to follow the One whom the word tells us that God the Father sent into the world to save, (John 3:16-17.) A time to reaffirm faith. I have come to the conclusion that we have reached a time when we must reaffirm our faith in things that are absolutely essential to Christian faith; and one of these is the virgin birth of our Lord and Savior Jesus Christ. There has been for years a wide spread effort to set aside authority of God's word, exalting the writings of men to a level of the book of God, in other cases they would bring down the book of God to a level of the books of men, in either case the effect is the same, the authority of the word of God is destroyed.

Reasons for faith in the virgin birth. I want to give you some simple reasons why I believe the virgin birth. First of all the records of His birth are stamped with the seal of heaven. When you read the stories of Matthew and Luke of the virgin birth of Jesus you recognize a touch

that stamps them as divine. And then again, I believe in that story of that birth for the same reason that Matthew did. He believed it was the fulfilment of prophecy made 750 years before, "A virgin," said God to Isaiah, "shall conceive and bear a son, and shall call His name Emmanuel." (Isa. 7:14, Luke 1:26-35) Modernism teaches a virgin birth and a literal resurrection are no essential part of Christian faith, they hold that recorded miracles of Christ are merely legendary exaggerations of events that are entirely explicable from natural causes. "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ." (II Cor. 11:13.)

These ministers of liberal theology are using their scholastic education trying to disprove the truthfulness of God's holy word. With all their fault finding and criticism, they have not disproven one single miracle of Christ to be untrue. It is nothing less than modern infidelity within the church trying to destroy and bring reproach upon the cause of Christ, who by their profession are expected to up-

hold. (Jude 1:4) "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

The new birth. This work of Christ is applied by the Holy Spirit of God in the new birth, you will hear very little about the new birth in modern preaching, but at the center of Christianity are the words, "ye must be born again."

—Denton, Md.

A PROFOUND QUESTION

J. F. Britton

"What shall we say then? Shall we continue in sin, that grace may abound?" (Rom. 6:1.)

A profound question, fraught with serious and awful consequences.

In order that the reader may get the vital gist and truth of this subject, they should read carefully the whole fifth chapter of Romans, and note the climax in the 20th and 21st verses.

Now then, what shall we say; in view of the foregoing truths, and especially the fact that where sin abounded, grace did much more abound. Shall we continue to live in sin, that grace may the more abound? God forbid; surely not; for that would be acting not only against the abounding, but against all operations of grace, against what is professed and most earnestly desired by all true christians.

We have looked to Christ to be delivered, not only from the punishment, but from the power of sin. For us, therefore, to continue in it, that grace might be displayed in its forgiveness would be not only wicked but absurd. It would be acting against the great object of our desires and efforts; we that are dead to sin, that have from a discovery of its evil and malignant nature; heartily renounced it, and separated ourselves from it.

"Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into His death?" (Rom. 6:3.)

The primary meaning of death signifies separation,

"Therefore we are buried with Him by baptism unto death: that like us Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." (Rom. 6:4-5.)

These texts denote and implies, that by virtue of the strength of grace over sin, through the operation of the Holy Spirit; a sinner is separated from a life of sin, with all its evils and carnalities; and has been inducted into a life of righteousness and holiness. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17.)

Yes, a new creature, "Created in Christ Jesus unto good works." Hence a new relation, and a new system of living. Former views and feelings with regard to spiritual things are changed; become new. He seeks new ends; has a new rule of action and pursues a new course of conduct; has new joys and new sorrows, new hopes and new

fears, new relations and new prospects and hopes of eternal life. Because he has covenanted with God in Christ Jesus to pledge his allegiance to his service and kingdom. Hence he seeks to please his Lord, and the church by observing the requisitions of the gospel of Christ.

Therefore, my dear brethren and sisters, our attitude and the disposition of the question, "Shall we continue in sin, that grace may abound?" will determine our future destination, for weal or woe.

—Vienna, Va.

RIGHTEOUSNESS, DOES IT DENOTE SALVATION FULL AND COMPLETE?

Wm. Wells

For I say unto you that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven, (Matt. 5:20.) In the first place according to the expression of Jesus there must have been at least some trace of righteousness in those Scribes and Pharisees, but not

sufficient to qualify them for the kingdom of heaven. Therefore the expression "except." In the second place did obedience to the Mosaic law denote righteousness? Yes. Full and complete? No.

Then in the third place, what is it that makes righteousness full and complete? I find the word righteousness mentioned in the scriptures not less than one hundred and ten times. The word righteousness is mentioned under a great many different heads, and covers a vast scope of territory.

In the fourth place, did obedience to the law qualify or fit a person to stand in the presence of the Lord? If so, then naturally we would suppose obedience to the law would denote righteousness. Were not those Scribes and Pharisees strict for the letter of the law? Yes, but the letter only. So this begins to explain to me why Jesus did denounce the righteousness of the Scribes and Pharisees, and said except your righteousness should exceed theirs ye can in no sense enter into the kingdom of heaven. Moral-ity denotes righteousness,

good works denotes righteousness, but neither or all of these will of themselves qualify or fit any person to stand in the presence of God; but righteousness when it is properly supported by the commands of Jesus Christ will fit anyone to stand in the presence of God, but it took the death of Jesus Christ on the cross to make the righteousness of Christ perfect through suffering; making salvation possible or in other words making spiritual deliverance from sin and death possible. Therefore making salvation through righteousness perfect by the atoning blood of Jesus Christ on the cross.

Take for instance Matt. 22:4, all things are ready. Did it not take the cross to make all things ready? If all things were ready just at the time Jesus spoke those words, then it looks to us that it would be easy enough to make the cross and the personality of the Holy Spirit a non-essential, but that we dare not do. Again, does believing in Jesus Christ denote righteousness? Yes. But is that sufficient? No.

(Rom. 10:10) "For with

the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

Belief has its place in righteousness but it takes confession before salvation can be complete. What was wrong with Nicodemus? He was beyond a doubt a righteous man, a moral man, a learned man, and possessed all of the characteristics of righteousness in his day, but Jesus rather inferred that he lacked something. Jesus told him that except a man be born of water and of the spirit he could not see the kingdom of heaven.

Do we have any account that Nicodemus ever adhered to the instruction of Jesus and received that birth? Not to my knowledge, and in fact was that birth possible at that moment? I doubt it, but this much was possible, Nicodemus could have confessed the Christ, but I have no account that he ever did. Therefore did his righteousness culminate into salvation? We have no direct knowledge, and according to the attitude that those Pharisees took towards Jesus had Nicodemus con-

fessed Jesus as the Christ, He likely would have been put out of the temple.

My dear brethren and sisters have we not parallel cases of Nicodemus right among us, even in some of our own homes? Are there not many of our loved ones, in some cases children, other cases even a companion, the wife or husband, brother and sister, neighbor and dear friends? I am sure many could be easily mentioned should they lay aside all worldliness and amusements and entertainments and pledge their allegiance whole heartedly to do all the commands of Jesus Christ, how soon they would go out at the back door of society.

I am sure when I consult Webster's dictionary, I can prove much that is going on in the form of religion that denotes righteousness, but righteousness only is a means to an end; but salvation which is spiritual deliverance from the curse of sin and death is rooted in the cross of Jesus Christ, and the new birth by the Holy Spirit. The natural man is spiritually dead, destitute of spiritual life.

I know there are by far

too many trusting only in water baptism. I know that water baptism has its place and is a means to an end, but water baptism alone will not save anyone. Water baptism denotes death and resurrection. Baptism of the Holy Spirit denotes life everlasting.

John said, "Behold the lamb of God which taketh away the sin of the world." Note John didn't say sins, but sin; there was one sin that rested on everyone and nothing but the atoning blood of Jesus Christ, the lamb of God could atone for that sin. Therefore there could not have been salvation full and complete previous to that time.

The question will no doubt arise in the mind of some, what about the millions that lived and died before the cross? That I am not directly able to answer, but this much I am sure of: God has already made a way for those who put their trust in Him. As to the exact plan in this case I am willing to leave that with Him who doeth all things well.

So the encouraging part of it to me is to know that

Jesus was willing to go to the cross and atone for that sin, and not for that sin only but for the sins of all that will believe on His name after that; and friends there are so many things that came under Christ's personal observation that He censured of which we have parallel cases right before our eyes this very day and year.

Please go with me to Matt. 22, that chapter begins with a parable and ends, "No man could answer Him a word neither durst any man from that day forth ask Him any more questions." So as I gather the expression from this verse that Jesus silenced the Sadducees and Pharisees to the extent that they challenged Him no more openly.

"Then spake Jesus to the multitude and His disciples," (Matt. 23:1). I gather from the expression here that Jesus is not addressing the Pharisee, but the multitude and His disciples. I picture in my mind that I can see the Pharisees in the background perfecting their plans to crucify Him, and I also picture in my mind that

God sees in our day the same works of the Pharisees but the God of this world (II Cor. 4:4) has so blinded the minds of the masses of so called Christendom that they fail to see it. The evil one has so diluted the doctrine of the New Testament with his doctrine of deception that thousands are being deceived.

"Woe unto you Scribes and Pharisees, hypocrites for ye shut up the kingdom of heaven against men (do let us all mark the expression) for ye neither go in yourselves neither suffer them that are entering to go in." That is a most solemn statement, but nevertheless it is a fact. The sad part of it is we are facing the very situation, and some of it right in our own homes.

I am certain that it is more prevalent since the coming out of the Dunkard Brethren church than it was before. I know there are many that would be glad to renew their baptismal vow and renew their covenant relationship with the Lord Jesus Christ, but because of some restraining they fail to do so.

"For ye devour widows'

houses and make long prayers," etc. Have we not parallel cases of this right in our midst? Is it not a fact right in this so-called Christian America this is going on? How many church denominations in America are not in league one with another in some way and the lodges as well?

When we take in consideration the education and culture and the millions of Bibles we have I dare say those Pharises hold the pre-eminence over us gentiles both as a church as well as nationally.

Read (Matt. 24:27-29) also (II Tim. 3:4-5). Many other scripture texts could easily be referred to. The righteous is found not less than 100 times in the Bible and the expression righteousness not less than 110 times, and the word salvation not less than 94. I am sure that by far too many of us church folks are in the dark relative to the real fundamental teachings of many of the expressions in the word of God. May we study it more and more.

—Quinter, Kans.

Blessed are the meek: for they shall inherit the earth.

THE CHRISTIAN HOPE

C. W. O'Brien

The righteous are greatly concerned as to the second coming of Christ. There is a reason for this; the second coming of Christ is the consummation of the Christian's hope; the event which changes the Christian's experience from mortality to immortality, from the sorrows, labors, privations and agonies of the present life to the joys and everlasting happiness of the life to come. Other hopes are set before us in the scriptures but the hope of the coming Christ is the crowning hope of all, in that it ushers in all other hopes.

Christians should not only look for the appearing of Christ, but they should love to contemplate upon it. What man was a more true and devoted fellower of Christ than the apostle Paul? To him, in life and in death, the coming of Christ was a joyful theme, a blessed hope, as he drew near to the end of his laborious life, and was soon to stand by the headsman's block, the thought of the coming of his divine Master

filled all the chambers of his soul with gladness. This righteous judgment, so full of hope and promise to the children of God, brings to those who have slighted the gracious offer of salvation and have followed their own evil ways, no ray of hope, no joy, no blessedness; nothing but destruction. The heart that will not be moved to repentance by the love of God can be reached in no other way.

Jesus says His coming will be to the wicked like the flood which destroyed the unbelieving and wicked antediluvians who mocked Noah and rejected his message of warning (Luke 17:26-27.)

Paul says you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, (Rev. 6:14-17.)

"Every mountain and island shall be moved out of its place and the wicked will pray for the rocks and mountains to fall upon them and hide them from Him that sits upon the throne

and from the wrath of the Lamb.

II Pet. 3:10 tells us "The day of the Lord will come as a thief in the night and the heavens shall pass away with a great noise and the elements melt with fervent heat, the earth also and works that are therein shall be burned up," and Isaiah 24:1-4 tells us in that day the world will be empty and turned upside down. We then look for a new earth wherein dwelleth righteousness then the stain of sin will never be permitted to enter this new earth for the holy city, new Jerusalem will come down on it, then the tabernacle of God will be with men and God will dwell with His people and he will be their God and God will wipe away all tears from their eyes and there shall be no more deaths, neither sorrows nor crying, neither shall there be any more pain for the former things have passed away and He that sat on the throne said, "Behold I make all things new and he said unto me write: for these are true and faithful." (Rev. 21:1-6.)

Yes, Christ is soon coming and when He comes it will

be the same One who walked the earth a stranger; the same One who ascended to heaven in the sight of His astonished and sorrowful disciples; the same One that died on the cross that we might live, yes it will be the same Jesus. You know He told His apostles He would come again.

The angel said He would come again, in like manner as He went. Oh, what a wonderful thought that this same Jesus is our brother. John says (Jno. 3:1-2) "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not." Beloved now are we the sons of God? Now when Jesus comes accompanied by ten thousand times ten thousands and thousands of thousands, with all this shining heavenly host, in all His own glory and His Father's glory, He will indeed be wrapped in a blaze of boundless glory, and we shall see Him.

What a thought, see Him as He is, but this is too much for our understanding we must wait for the glad day

of His actual coming, when our eyes may behold Him in all His splendor, "for it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him; for we shall see Him as He is." (I John 3:2.)

Keyser, W. Va.

"THEREFORE"

B. F. Masterson

The word "therefore" means "for that reason," standing by itself is meaningless, but when found in a setting like in Romans 12:1 it puts a world of meaning in it. "I beseech you therefore brethren by the mercies of God, that ye present your body a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The word "therefore" in this scripture stands like a searchlight revolving on a pedestal. It is casting its rays back to latter part of the first chapter of the letter. (The author steps over the 9th, 10th and 11th chapters, which are parenthetical, and takes up the line of thought that he dropped at the end of the 8th chapter.) And there

you see your photo! What a miserable sinner you are, in the catalogue of sins named there. It is bound to match your picture, you cannot escape it. The late Sam Jones said in one of his sermons, "When he saw his sins in the light of the gospel, he did not compare to the meanest beggar in the south." And Paul who was a selfrighteous Pharisee before his conversion, when he saw himself in the light of the gospel he declared himself the chief of sinners. When I saw my picture I abhorred it, so will each accountable individual if he will view his moral standing in the same light.

"As it is written, there is none righteous, no, not one. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one, for all have sinned and come short of the glory of God." Is this not an awful picture of the human race? Notwithstanding God did not cast them off, but notice, "Being justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in

His blood, to declare His righteousness for the remission of sins that are past through the forbearance of God."

Is this not a sufficient reason for the word "therefore" in the text? That God should receive such a miserable sinner and justify him by His grace through faith, and being justified by faith, having peace with God through our Lord Jesus Christ. That he should present his body a living sacrifice, holy, acceptable unto God; justified as though he had never sinned.

No wonder Paul thought the Holy Spirit implores the bloodwashed sinner by the mercies of God these unmerited favors, to perform this sacrificial service in return for it, which is reasonable.

But this is not all. The rays of this searchlight are falling on the 5th chapter. Justification by faith. Also on the 6th chapter where this same person is declared dead to sin, and buried with Christ in baptism, raised up with him from the dead, walking in newness of life. Is this not sanctification pure and simple? And

that is not the end of it, the rays are falling on the 8th chapter, where there is no condemnation to them which are in Christ Jesus, receiving the spirit of adoption, sonship, heirs of God and joint heirs with Christ.

"Them whom He called He also justified and whom He justified them He also glorified." Look at it, from degradation into which sin has brought him to justification, to sanctification, to glorification, not through any merits from the human side, but alone by the mercies of God, in behalf of which Paul makes this stupendous claim, "I beseech you 'therefore.'" Because of all this that the Lord has done for the sinner, for you, present your bodies a living sacrifice holy, (here Paul is alluding to the law which demanded the very best of the flock without a blemish for a sacrifice to God, otherwise it would not be acceptable).

Notwithstanding this enormous demand that I shall turn, not my spirit only, not my soul only, but by body to God, so great a sacrifice. Yet it is no comparison to what the Lord has done for us. "He that

spared not His own Son but delivered Him up for us all."

The phrase, "If the heart is right all is right," will not hold water, the Lord wants the body also. The text is connected with another sentence with the conjunction "and" be not conformed to this world, the first is positive, the second negative, the modernist says the New Testament teaching is positive only. Such teachings are playing smash with the churches, for a Christian professor to be conformed to the world is like a maimed offering under the law, not acceptable to God. In fact it is a sin of contempt not to respect this appeal, The world that now is, this present state of things, is as much opposed to the spirit of genuine Christianity, as the world that then was in Paul's time. Pride, luxury, vanity, extravagance in dress and riotous living prevail now as they did then, and are as unworthy of a Christian pursuit as they are injurious to his soul and hateful in the sight of God.

The command, "Be ye not conformed to this world," is expressing a broad principle. It is not safe for the in-

dividual to decide what is worldly and what is not. The gospel lays down broad principles of right, leaving it with the church to decide, to discipline, to lay down rules by which these principles may be most successfully carried into effect.

In my opinion churches which have dropped discipline have made a great mistake, the appearance of their members over which the church has no control now, proves the correctness of the assertion.

Paul is now turning the searchlight on the practical part of the Christian religion. He makes a strong appeal. "I beseech you therefore by the mercies of God, that you present your bodies." It means to bring your whole being into action in the service of God, to turn a deaf ear to this strong appeal is a contemptible sin.

—1250 E. 3rd St.
Long Beach, Calif.

* * * * *
* NEWS ITEMS *
* * * * *

NEWBERG, OREGON

Just read the article in June 1st Monitor written by John A. Myers

of Sterling, Ill. It should be a consolation to know that there are more isolated ones who earnestly long to be where they can worship with brethren of like faith. We live 270 miles from the church, so on Friday morning, May 26th, husband, son, daughter, Bro. Kauffman and I started for Newberg.

Bro. E. Withers of Pendleton, Ore., came over and preached for us Saturday night, Sunday and Sunday night and Monday night.

The scripture says, "Blessed are they that hunger and thirst after righteousness for they shall be filled." We sure were richly fed but the time went all too fast.

On Monday and Tuesday the Brethren repaired the roof of the church. On account of not having the lights turned on in the church we met with sister Amanda Van Dyke for the evening services which were well attended.

Bro. James Harp is our Elder. He can't get away much on account of his wife who has been sick in bed for over a year.

Our family and Bro. Kauffman are the only Dunkard Brethren in Grants Pass. Bro. Kauffman, 81 years, has his home with his daughter.

We are always glad to extend our hospitality to any brethren passing through here. It helps and encourages us.

—Sister Mollie Harlacher.
R. 2, Box 4, Grants Pass, Ore.

OBITUARY

Samuel Clinton DeVilbiss was born in Hagerstown, Md., January 8, 1850. Died at Ottawa, Kans., May 19, 1933, aged 83 years and 4

months. He was a son of Luther and Ara (Burall) DeVilbiss.

October 28, 1869 he was united in marriage to Rachel Eva Keller of Franklin county, Maryland. Five children came to this home, two having passed away in early childhood. One daughter was taken last year, also a brother.

Two sons, W. B. DeVilbiss of Ottawa, Kans., and Verne C. DeVilbiss of Long View, Wash.; one sister, Mrs. Ira Shiply of Veredale, Wash.; and three granddaughters are left to mourn his departure.

Early in life he united with the Brethren church and for many years was a faithful deacon. As soon as opportunity afforded he took a stand with the Dunkard Brethren here at Coon River, Ia., and was very strong and active in this choice.

About six months before his death his health began to fail and he went to his son, W. B. DeVilbiss where he passed away.

The remains were brought to Panora, Ia., where funeral services were held, conducted by Elder E. D. Friscel, assisted by Elder E. C. Trestle of the Church of The Brethren. Text: "If a man die shall he live again," Job 14:14. After which the remains were placed in the cemetery nearby beside his wife.

The following beautiful lines were penned by himself to be read at the close of the services at the grave:

Earthly home Adieu, Adieu,
Earthly friends, farewell to you;
Soft I breathe my last goodbye,
Jesus calls me, let me die.

—Elizabeth Erb.

OBITUARY

Elizabeth Jane Moore (nee Hughs) was born in Nebraska City, Neb., May 11, 1856, and died at her home in Newberg, Ore., April 19, 1933, aged 76 years, 11 months and 2 days.

She was married to John W. Moore at Nebraska City, in 1880. The family moved into the vicinity of Newberg, Ore., over 30 years ago, and over 20 years ago Mr. and Mrs. Moore established their home on South College street. Mr. Moore passed on 10 years ago.

When the church was divided they came over to the Dunkard Brethren church, and was Sunday School superintendent a number of years. Sister Moore was a Christian and a devoted mother and remained the central figure of her family to the last. She was always cheerful and friendly, she was the "salt of the earth."

She leaves seven children, five sons and two daughters to mourn their loss. Funeral services were held from the Hollingsworth Chapel at 2 p. m. Sunday, May 17, with Rev. Carl Miller of the Friends church officiating. Interment in the local cemetery.

—J. W. Priser,
Newberg, Ore.

LITTLE THINGS

It was a seer who said that spring
Consists of little things,
That make it seem worth while to us
And to us pleasure brings.

The bird notes sounding sweet and
clear,

The lone flower by the way,
The bud that bursts its prison walls,
The sunshine of each day.

Is it not true that life consists
Of just such little things?
They make our life worth living here
And make the heart to sing.

The prattle of the little child,
A song, a word, a smile,
The daily task, the ties of home,
These make our life worth while.
—Selected.

THE FRIEND WHO STANDS BY

When trouble comes your soul to try
You love the friend who just stands
by;

Perhaps there's nothing he can do,
The thing is strictly up to you.

For there are troubles all your own,
And paths the soul must tread
alone;

Times when love can't smooth the
road,
Nor friendship lift the heavy load.

But just to feel you have a friend
Who will stand by until the end;
Whose sympathy through all
endures,
Whose warm handclasp is always
yours.

It helps somehow to pull you thru,
Although there's nothing he can do;
And so with fervent heart we cry,
"God bless the friend who just
stands by."

—Selected by Jessie Demuth.

WE'VE A STORY TO TELL TO THE NATION

We've a story to tell to the nation,
That shall turn their hearts to
the right;
A story of truth and mercy,
A story of peace and light.

We've a song to be sung to the
nations,

That shall light their hearts to
the Lord;

A song that shall conquer evil
And shatter the spear and sword.

We've a message to give to the
nations,

That the Lord who reigneth above
Hath sent us His Son to save us,
And show us that God is love.

We've a Savior to show to the
nations,

Who the path of sorrow has trod;
That all the world's greatest people
Might come to the truth of God.

For the darkness shall turn to
dawning,

And the dawning to noon-day
bright,

And Christ's great kingdom shall
come on earth,

The kingdom of love and light.

—Selected, Harry E. Bowers.

Friendship's one infallible test
is that it draws nearer to its object
in the time of trouble.—Anon.

We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling,
To be living in sublime.

Hark! The waking up of nations,
God and Magog to the fray;
Hark! What soundeth? It's creation
Groaning for her latter day?

—Selected.

Even so every good tree
bringeth forth good fruit;
but a corrupt tree bringeth
forth evil fruit.

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SUNDAY SCHOOL LESSONS

July	2—John 10:1-21
July	9—John 10:22-42
July	16—John 11:1-17
July	23—John 11:18-37
July	30—John 11:38-57
Aug.	6—John 12:1-19
Aug.	13—John 12:20-36
Aug.	20—John 12:37-50
Aug.	27—John 13:1-17
Sept.	3—John 13:18-38
Sept.	10—John 14:1-14
Sept.	17—John 14:15-31
Sept.	24—John 15:1-27

BIBLE MONITOR

VOL. XI

July 15, 1933

No. 14

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

AS WE SEE IT

The conference of 1933 is now a matter of history and although in these strenuous days our time for calm reflection is very limited, we have given some thought to the events of the meeting, the work done and the result that can be expected therefrom.

For any degree of success in a work like that in which we are engaged there must be unified effort put forth in a clearly defined and commonly understood line of activity, and from the beginning of our work as an organized body it has been our constant aim to become more united in thought and work. Because of the many differences of thought and practice among our people over the brotherhood that resulted from the worldward drift of the church for

many years it has taken considerable time to become united and work together properly.

The "Declaration of Principles" later supplanted by the "Dunkard Brethren Church Polity" had served well to unite us in the work to a large extent. The conferences thus far have contributed to that end and apparently the late conference has done much in this line. The Monitor has been a great help in presenting truths and molding sentiment to unify us and we believe the Holy Spirit has been a mighty power striving among us that we may think and act as one man in Christ Jesus. With a complete submission to the prompting of the Holy Spirit the desired end may be gained we are sure.

Just how complete our success in this line will be,

remains to be seen. This we know, we are headed in the right direction and are gaining ground. Several things in the past have proven quite a hindrance to our work. In a movement of this kind there is need of a leadership that is "sound in the faith," men of good judgment who work together harmoniously. To our sorrow, some of our Elders have not been men of this type. It seems from what has followed, not all of our Elders came over with a pure motive; this only made it the harder for those who were sincere and in earnest in the work, as it resulted in strife and contention and other things more disgraceful. Then too, it seems there were differences of interpretation on some of the matters stated in our original platform and this too caused differences of practise and contention. Also at various places troubles arose which were not taken care of promptly and at times good judgment was not exercised in carrying out disciplinary measures to the extent that at some points the work was seriously harmed if not completely ruined. These

matters caused numerous queries to be brought to our conference for several years and in the past some have not willingly submitted to the rulings of conference and in all these cases it has been necessary for the church to take action to safeguard our work. This has caused more or less confusion and uncertainty.

These various matters which have arisen have been magnified by our opposers and circulated far and wide to discourage interested parties from taking the stand with us. Nevertheless the work goes on and if the work of the 1933 conference has been as it appears there may be brighter days ahead. From all appearances there seemed to be a better feeling in the Elders' body at the close of the meeting than heretofore.

The spirit of the meeting during the business session was far better than at some times in former conferences we think, and the business transacted was constructive and will have a tendency to unite us more firmly in the work. One matter very encouraging was this, in the discussions on the different

matters at issue, the prevailing mind was continually in favor of having our decisions as near the teachings of the scriptures as possible.

Then too, it seemed to be the mind of all, that whatever conference decided, they intended to abide by it and put it into practice. This has been one of our weaknesses, a failure on the part of some to abide by the rulings of the church.

With greater harmony prevailing we naturally could expect to accomplish more.

There are times when one is mistaken in forming conclusions on general appearances and the work of open conference, at least this has been the case with some in years gone by. We have seen the time when a few influential men in the Eldership in order to gain certain ends would resort to underhanded methods and work things through open conference in a way that appeared fine but later resulted to the contrary. In view of what we have seen in the past we believe it well for the sake of the church to weigh matters well and keep our eyes open for any

sly or crafty moves through anyone in our midst, for the enemy of truth and righteousness has not ceased his operation whatever. Although we have succeeded largely in removing ourselves from his operations in this line by our re-organization, yet it behooves us to be continually on guard lest he succeed in establishing his agents and operations among us and sidetrack the work which means so much to us.

At the different points over the brotherhood it can be noticed whenever the leaders were men who were sound in the faith, loyal to the cause, used good judgment in proceeding with the work and exercised discipline promptly and properly when needed, the work has grown and prospered; when this was not the case the result was to the contrary. The experience in the work thus far should be valuable to us in the future, at least we should profit by the mistakes of the past.

As we see it, according to general appearances and the work of open conference our work at the present has a brighter aspect. However, should there have been any

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Ezra L. Wolf, Quinter, Kansas, Associate Editor.

injustice shown or any work done under false pretense or hypocrisy we will have to suffer for it later on.

Taking everything into consideration, we can at least proceed with optimism.

In connection with this a word about the work of the Monitor we think in place. During the past year our office of publication was changed without any interruption in the work or serious delay in getting the paper out during the transaction. This was due to the cooperaton of Bro. Kesler, the printers and all concerned.

We have passed through a year of unusual and trying circumstances and conditions. From what we have learned most church publications have lost out considerable in circulation during this period. In spite of all the difficulties we have encountered the Monitor has increased in circulation in the past eight months by several hundred. This is due to the cooperation and tireless effort of all concerned in its welfare. We receive many letters from our readers in which they tell us how much they enjoy reading the Monitor and of its value to them, so certainly our efforts are worth while. If we can increase the circulation during a period of business and financial conditions such as the past year has been, then, with a more unified effort on the part of our people in general we ought to accomplish greater things in the future.

At the present time there are a number of renewals standing out, some for several months back. If you are interested and concerned about the welfare of the Monitor do your part and renew promptly.

Look at the expiration date on your paper. If the label reads Jan. 33, Apr. 33 or July 33, you should send your renewal at once. When you subscribe for the Monitor you are doing more than paying for the delivery of your church paper twice a month, you are contributing to unquestionable mission work, the spreading of the unadulterated gospel of the Lord Jesus Christ.

In times like these it seems causes that are really worth while suffer the most. Although most folks seem to be rather hard pressed financially it seems they are taking about as many newspapers and secular magazines as ever and spending about as much on some other things of no great importance. It would seem a wiser procedure on the part of all if we must cut down expenses, begin on the things of least importance. It appears that many do just the opposite, when hard pressed the first thing is to cut down on the support of the work of the church, the most important matter. "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." (Matt. 6:33.)

MODERN CHURCH TRENDS

No. 2

B. E. Breshears

Do the seven messages have a Prophetic value?

We were considering the messages to the seven churches with a view to determine not only their true state, but also to find out their true relation to Christ and how regarded by Him, whether faithful or unfaithful. If we can learn this we may know the estimate He will place upon the church of our time or of any period. As it was with these seven representative congregations at the close of the apostolic times, so it has been with the church down the centuries since. This is probably the reason they were pointed to from among all the churches which had been established.

I may say in this connection that it is my belief that these churches were not only representative congregations of their time and that their true condition is portrayed, but also that in some measure their actual state was prophetic of the

future state of the church in succeeding ages. It is not for me to try to trace the periods outlined by each of these churches as given in the messages. I think some writers have done this with more or less success. But the state of the last named church, that of Ladoicea, certainly fits in with the great flood of teaching in both the Old and New Testament regarding the actual condition of religion and of religious belief and practice at the close of the Christian age. This is referred to in numerous places in the prophetic writings.

There was found by the Master in each of the seven churches some of God's people, unless it was the last one. If each of the congregations were prophetic of the church down the centuries and outlined different periods, perhaps there has been more or less overlapping of these periods. We have noticed that a special promise was made the Philadelphia church, that she should be delivered or kept from the world-wide tribulation which should come on all the world to try them that dwell upon the earth.

This is doubtless the same "great tribulation" of which our Lord spoke and of which He said that if the "days were not shortened no flesh should be saved." This is largely the subject of the book of Revelation. There will be some of those of the Philadelphia period, though they be few and of little strength, who will be kept from this time of trouble. Their time will extend into the time of the lukewarm, self-satisfied and blind state of the Laodicean church and period. In this time the Master stands at the door, is kept out but knocks for admittance with a special promise to any who would open the door.

Now there is not one word in praise or commendation of this church. Her state as portrayed is pitiable in the extreme. She does not know her real condition. She boasts of her riches and her good fortune. Doubtless she rejoiced that she was not like her sister church at Smyrna, in tribulation and poverty. Material wealth suited her better than the riches of grace possessed by the Smyrna church. Her wealth, her

pride, her self-esteem, had blinded her eyes, and the Master did not say of her as He did of the Philadelphia church: "Thou hast kept My word, and hast not denied My name." She did not receive the promise: "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation." She had no such promise. Her methods were far superior, as she thought, to the church of "little strength." But withal she did not know that she was "wretched, and miserable, and poor, and blind, and naked." How well it all fits in with the Bible teaching, when the perilous times would come and men would have "a form of godliness, but deny the power thereof."

As long as God has a people, a church in the world who are fairly representative of Him, and are fulfilling His purpose to a reasonable degree in calling out of the world a people for His name and who are, as He intended, truly the light of the world, just so long will He spare the world and the church to continue. When this is no longer true, there is no reason why He

should allow them to continue. There remains nothing for a lifeless, lukewarm church but that it should be spued out of His mouth.

History repeats itself, and this is the way God has dealt with man in the several dispensations. He extends to His people opportunity to fulfill His will and be a blessing to the world; but when they fail to do this, why should He allow them to continue. He has been long-suffering and of tender mercy, and as long as there was prospect or hope He has shown His willingness to endure the weaknesses of men and allow them more opportunity. Like a good physician, He has been willing to prescribe for the sick as long as there is hope of recovery. When He has seen that the case is hopeless, then He has taken steps to bring about better conditions.

This is the gist of the records of God's dealings with men. This is the theme of the book of Revelation. It is the revelation of Jesus Christ. While it describes the sickness and death pang of our civilization, it points us to the dawn

of the morning and the rising of the "bright and morning star," when the Son of God will establish His glorious kingdom and reign with His people.

The Laodicean period means a time when the church no longer represents the Christ in the world, is no longer the light of the world, but is spiritually dead, and there is no longer a reason for continuing the church age.

When Jesus found no fruit on the fig tree He said: "No man may eat fruit of thee henceforth." When the husbandmen in possession of the vineyard refused the owner any fruit and stoned and slew his servants, and lastly his son, there was nothing left to do but to "Miserably destroy those wicked men, and let out his vineyard to others." So God dealt with the Jews as a nation, of whom Jesus spoke this parable. When ten righteous people could not be found in Sodom, it was destroyed with fire and brimstone from heaven. In the days of Noah when God looked down from heaven and "saw that the wickedness of man was great in the earth, and the imagina-

tion of his heart was evil continually, He spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly. "As it was in the days of Noah, so shall it be also in the days of the Son of Man." nevertheless when the Son of Man cometh, shall He find faith on the earth?"

We are considering the trend of the church in our time. The thought is that we are beginning to drift or are already drifting into the time and condition indicated by the Laodicean church, when there is no reason, or will be no reason, why God should longer prolong our dispensation.

A church as here portrayed is no longer the light of the world. Her candlestick is about to be removed. How long it will be before we reach the state here pictured is not for me to say. We are living in a fast age and we are traveling fast. Many people in the churches, many congregations, perhaps many denominations in their outward visible form, and as they present themselves to the world, have long ago

reached such a state. The smaller denominations are moving in that direction, and God alone knows the time of the complete transition from the Philadelphian to the Laodicean state and period.

Omak, Wash.

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NEWS ITEMS

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MT. DALE, MD.

Our lovefeast at this place was held May 13, with thirty-three surrounding the Lord's tables.

We were much encouraged to have five ministering brethren come among us and preach the word to us. They were Bro. T. C. Ecker of Taneytown, Md., A. G. Fahnestock, Brunnerville, Pa., Wm. H. Demuth, Waynesboro, Pa., Chas. H. Ness and Joseph Myers of Lower York county congregation, Bro. Demuth officiating.

Bros. Echer and Fahnestock remaining over with us and preaching Sunday morning for us using as a text Exodus 2, on the subject of "Mother." Bro. Ecker preaching first was followed by Bro. Fahnestock, who gave us very impressive and helpful sermons.

We greatly appreciate the presence of visiting brothers and sisters among us as we are few in number.

We expect Bro. J. L. Myers of Logansville, Pa., to be with us in a series of meetings commencing September 3 and continuing for two

weeks. Your prayers and your presence will be appreciated.

—Joshua A. L. Rice,
R. 3, Frederick, Md.

WAYNESBORO, PA.

We, the Waynesboro congregation, held our spring lovefeast Saturday and Sunday June 3-4 with a large number of the brethren and sisters present from a distance.

We appreciate very much their coming into our midst to worship with us of like precious faith.

Especially do we wish to thank the ministering brethren for all their good unadulterated gospel messages throughout the meeting.

Eighty-two in number surrounded the Lord's table in the evening. There were 15 ministering brethren present, namely: Bro. Ezra Wolf of Quinter, Kansas, Bro. L. I. Moss of Colorado, Bro. Royer, Dallas Center, Ia., Bro. Bowser of Brookville, Ohio; Bro. Emanuel Kcones of Indiana; Bro. A. J. Yontz of Goshen, Ind., Bros. J. P. Robbins and L. W. Beery of Englewood, Ohio; Bro. Theo. Myers, Ohio; Bro. Bowers of Taneytown; J. W. Myers, Glen Rock, A. B. Rice, Frederick, Md.; J. A. Miller and B. F. Lebo of Mechanicsburg, Pa.

We were very much pleased to have the five following brethren remain and preach for us Sunday morning: Bro. Yontz, Bro. Royer, Bro. Bowser, Bros. L. W. Beery and J. P. Robbins, with such good speaking, the dinner hour came much too soon. They all gave lasting impressions that will long be remembered.

We also wish to thank the sisters that gave a helping hand. It was

much appreciated.

Am also glad to state that five of the brethren from the west visited our congregation after conference was over. We had preaching on Saturday evening, Sunday morning and evening. Bro. Eugene Pratt and Bro. D. B. Steele of the state of Washington, Bro. A. B. Van Dyke and Bro. Wyatt and son of California.

We are expecting to hold a revival meeting this coming August with Bro. J. A. Miller, the evangelist. We extend an invitation to all who can to attend these meetings, and solicit an interest in your prayers in our behalf.

We have Sunday School each Lord's Day morning with preaching following, and every other Sunday evening.

—A. Mae Tharp,
R. 2, Waynesboro, Pa.

PLAIN VIEW

The Plain View congregation convened in regular council June 1st. Our Elder Bro. Lawrence Kreider presided. Not much business came before the meeting. We decided to have a series of meetings in 1933. Our Elder is to look for a minister to help in this meeting. Some thought we were not financially able for a series of meetings, but when we think the Master said "One soul is worth more than the whole world," we think it worth while to try.

We also decided to have a Harvest meeting the last Thursday in August beginning at 10 o'clock. A sermon at ten and one in the afternoon; at noon we expect to have a very simple meal, each one is asked

to bring lunch for their own family and for one other person and there will be plenty for all. We invite each and every one that can to meet with us on that day and especially the three churches of southern Ohio.

One has been added to our number since our last report.

Bro. Lawrence Beery preached a very spiritual sermon for us some little time back. Bro. Lawrence Kreider also gave us a very good sermon on May 21st. We certainly welcome these brethren with their wives and children and hope they will come again.

Sister Liretta Brower,
New Lebanon, Ohio.

RIDGE, W. VA.

The Ridge congregation met for council on Saturday evening, May 20th, with Elder P. P. Snyder in charge. Bro. Minor Leatherman opened the meeting by scripture reading and prayer. All business came before the meeting in order.

Sunday School was organized and officers were elected as follows: Superintendent, Bro. Taylor O'Brien, ass't., Bro. Edward O'Brien; Bible class teacher, Bro. Alfred Likins; assistant, Edward O'Brien; Junior class teacher, Sister Beulah Blackburn, assistant, Bro. Ray Leatherman; secretary and treasurer, Bro. Virgil Leatherman; assistant, Bro. Thomas Leatherman.

At this meeting Bro. Snyder asked to be relieved of Elder in charge in which the church granted him his request. Bro. Snyder has served us faithfully for almost three years. His health being bad the responsibility was more than his health

would bear. Our prayer is that God may strengthen him in health, and give him more courage to do His will. The meeting was closed by singing "Have Thine Own Way Lord," after which Bro. Snyder led us in earnest prayer.

May we all hold out faithful to the end.

—Grace M. O'Brien,
Antioch, W. Va.

PERU, IND.

The Midway Dunkard Brethren met in regular quarterly council June 10th to do work for the Lord and we truly hope all that was done was in accord with His divine will, for all we do or say we must give account to our God and He knows all things.

In the absence of our Elder Bro. D. P. Nead, because of our Elder Bro. health, due partly to old age, Bro. D. P. Klepinger had charge and read the third chapter of James and admonished us to live close to our Heavenly Father. We have decided if it is God's will to hold our lovefeast the 26th of August, beginning at 10 o'clock a. m.

If we can secure some one to come we will hold a series of meetings beginning either the 13th or 20th, suitable to the one we get, and closing with the lovefeast Saturday evening, 26th.

The church unanimously voted to get Bro. Arthur Miller again if possible, but so far we have not heard whether he will come.

Bro. Ralph Frantz is still critically ill in the hospital at Indianapolis. Harold is better out on a farm close to town where his mother can spend some time with him.

These need our special prayers. Sister Stoner is not able to come out, others of our aged not located where they can attend much, but we hope some day we may be joined in one great company.

—Martha Barnhart,
208, N. Water St.,
Peru, Ind.

ELDORADO, OHIO

We, the Eldorado church, met in our regular quarterly council June 19, 1933, with our Elder Lawrence Kreider presiding. Bro. H. C. Bowser opened the meeting by reading Ephesians 2, and made a few comments on same, then led us in prayer.

Bro. Peter Lorenz has promised to conduct our series of meeting beginning August 19th.

We will hold our lovefeast the second Saturday in October (Oct. 14, 1933) an all day meeting beginning at 10 o'clock. All who possibly can are invited to be with us as we are few in number.

All business that came before the meeting was disposed of in a Christian like manner.

May the Lord bless us and keep us faithful to the end is our prayer.

—Gladys Miller,
R. 1, West Manchester, O.

ENGLEWOOD, OHIO

The church at this place met in regular quarterly council June 24, 1933, at 1:30 p. m. All business was disposed of promptly and pleasantly.

Elders Emanuel Koonen and Abraham Miller were present and ordained Bro. L. W. Beery to the

Eldership.

Since our last writing one joined our ranks from the Church of The Brethren and one was received by letter, so the work continues to prosper at this place.

May we all strive to be more obedient to God's word each day that He permits us to live.

Elder J. P. Robbins,
A. J. Brumbaugh, Clerk.

FAIRVIEW CONGREGATION

On June 13 we had the privilege of having with us Bro. D. B. Steele and Bro. Pratt of Wenatchee, Wash., Bro. A. B. Van Dyke and Bro. Wyatt and son of Waterford, Calif. on their return trip from the Dunkard Brethren conference. Services were held in the home of Bro. and Sister Morris in the evening. Bro. Pratt opened the meeting after which Bro. Steele favored us with a splendid message for which we were thankful. There were 58 present to enjoy this service.

On the next morning the brethren left for their long homeward journey. We welcome any of our brethren passing this way to stop with us.

On Saturday, June 17th at 2 p. m. we met in regular quarterly council meeting with our Elder Bro. Arthur Miller in charge. Meeting opened with singing after which Bro. Miller read I Cor. 13, and made a few comments. All business that came before the meeting was disposed of in a Christian like manner.

We changed our time for services, Sunday School at 9:30 and preaching at 10:30. If it is the Lord's will Bro. Jacob Ahner, Fort Wayne, Ind., will be with us in an all day Harvest

meeting Sunday, August 6th. Sunday School at 9:30 and preaching at 10:30, standard time.

Our series of meetings will begin September 17 and close with a lovefeast September 30th, Bro. R. Wyatt of Massilon, Ohio, will be the evangelist. We extend a hearty welcome to all who can meet with us.

Our next council will be September 9th. My the Lord bless us and keep us faithful to the end is our prayer.

M. S. Morris,
R. 3, North Liberty, Ind.

ORION, OHIO

On May 20th, we held our spring lovefeast. Two new members, a minister and his sister were received into church fellowship on this date. About seventy surrounded the Lord's table in the evening and engaged in the sacred ordinances. Bro. Abraham Miller of the Eldorado congregation was with us and officiated. On Sunday morning and evening following, Bro. Miller brought us the messages from God's word.

June 25th, Bro. B. F. Lebo of the Mechanicsburg congregation was with us and preached for us.

Saturday, July 1st, we met in regular quarterly council with Elder Rufus Wyatt in charge. At the close of our regular business, Bro. Theodore Myers was ordained to the eldership. Elders Lawrence Kreider and D. W. Hostetler were with us and had charge of this work.

Our revival meetings are to begin October 8th, with Bro. L. B. Flohr in charge of the same. We decided

to have our fall lovefeast in connection with these meetings on October 21st. We invite our brethren and sisters from adjoining congregations, and especially as many ministers as can to come and worship with us during these meetings and help make our communion a real spiritual feast.

—F. B. Surbey,
North Canton, Ohio.

NORTH LANCASTER COUNTY, PENNSYLVANIA

We, the North Lancaster County Dunkard Brethren, held our lovefeast on May 21st, 1933.

The Lord permitted us to enjoy a lovely day. As we looked over the fields all nature manifested the power and love of God's creation. Services began at 10 a. m. with Elders J. A. Miller, Abram Gibbel and Oscar Mathias delivering the morning messages.

In the afternoon Oscar Mathias and Ray Shank preached, after which I Cor. 11 was read and the self-examination sermon was preached by Elders Arthur B. Rice and Jacob L. Myers.

Sixty members surrounded the tables and about thirty-five friends were looking on as the ordinances of God's house were carried out, Elder A. B. Rice officiated.

Ministers present were: Elders J. A. Miller, Benj. Lebo and Ray Shank of the Mechanicsburg congregation; Elders J. L. Myers and Chas. Ness of the Shrewsbury congregation; A. B. Rice of the Mountain Dale, Md., congregation and Oscar Mathias and Abram Gibbel from the Bethel congregation.

We thank God for the sweet

fellowship and support of those of like precious faith. May the Lord richly bless and reward the faithful brethren and sisters who have come to us and helped us to enjoy the meeting.

—A. G. Fahnestock,
Brunnerville, Pa.

OBITUARY

Elizabeth Baker Slick was born in Stark county, Ohio, February 9th, 1868. She passed to the beyond June 13 1933 at the age of 65 years, 4 months and 4 days.

She was united in marriage to Milroy Slick September 29, 1889. To this union were born one son and one daughter.

She accepted Jesus as her personal Savior, whom she served until death.

She leaves to mourn her departure her husband, her son, Ira, of Cuyahoga Falls, her daughter, Lottie Holl, of North Canton, her grandchildren, sisters, and a host of friends.

The bereft family, her friends and her brethren and sisters in the Orion Dunkard Brethren church will greatly miss her, yet we can safely submit to the will of a loving Heavenly Father and say:

Then let our sorrows cease to flow
God has recalled his own;
And let our hearths, in every woe,
Still say, "Thy will be done!"

Funeral services at the Orion Dunkard Brethren church by Bro. Theo. Myers. Burial in North Canton cemetery.

—F. B. Surbey,
North Canton, Ohio.

Read the Bible Monitor.

OBITUARY

Cornelius Isaiah Rice was born January 31, 1857, died April 22, 1933, at the age of 76 years, 2 months and 22 days.

He was united in marriage to Mary F. Shankel February 1879.

To this unit were born thirteen children, nine of whom survive, 47 grandchildren and 13 great grandchildren also survive.

Bro. Rice while attending a public sale in Frederick City, upon crossing the street was struck by a passing automobile which threw him to the street crushing his skull. Death followed about four hours later at Frederick City hospital.

Funeral services were held at the Mt. Dale house April 25th, conducted by Elder J. L. Myers assisted by Elder T. C. Ecker. The services were largely attended by relatives and friends.

Bro. Rice was rather unfortunate for accidents. A few years ago within a hundred yards of the fatal accident he was in a collision which threw him to the street, bruising him considerable, from which he complained for some time.

In his younger life he was kicked in the mouth by a horse which broke his jaw.

Bro. Rice with his faithful companion who survives to mourn her loss united with the Church of The Brethren about forty years ago, and when the Dunkard Brethren church was organized at Mt. Dale they cast their lot with us.

His place at church services was seldom vacant. He was of a bright disposition and pleasant to associate with and active for his age.

He was the oldest member of this

place and we feel our loss keenly. Yet his faithful companion feels it more. May God bless her and keep her faithful to the end.

Upon leaving home in the best of health he said to her, "You will see me when I get back," not knowing that he would return cold in death.

This is one more proof that our life should be such that we are ready at all times to answer the summons when it comes. "Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh." (Matt. 24:44.)

Joshua A. L. Rice,
R. 3, Frederick, Md.

THE TWO WAYS

J. F. Britton

"Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." (Matt. 7:13-14.) So Jesus, who "astonished the multitudes, for He taught them as one having authority, and not as the scribes," speaks of one of those ways, as having a wide gate, and being very broad, and leads or ends in destruction. "But He that spake as never man

spake," describes the other way as being very narrow, with a strait gate, then says few there be that find it.

It has been "appointed unto man once to die," and this is verified by the fact that every minute of time, human beings are closing their eyes to open them in eternity. Therefore, it stands to reason, and is logical, that the entire human family are on one of those two ways; going on to that home of the redeemed, or to the abyss of the lost.

Why then, do intelligent men and women procrastinate, speculate and cavil about God sending people to hell? If folks go to hell, it will not be because God sends them there; but because they are on the "way" that goes to hell; and there is no other place to go, unless they change their ways. If you wanted to go south, you would not think of going north.

Man has been created and endowed with a volitional faculty, that constitutes man as a free moral agent, with the ability and power of choosing or refusing. Hence if folks go to hell, it is because they choose to

take the way that goes to hell. This fact is illustrated and verified in the case of Abraham and Lot as recorded in the 13th chapter of Genesis.

When there arose trouble and controversy between Abram's herdsmen and Lot's herdsmen, Abram said to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

And Lot lifted up his eyes and saw the great fascinating, financial and social possibilities, of those fertile plains and valleys of the Jordan. "Then Lot chose him all the plain of Jordan," and "dwelled in the cities of the plain, and pitched his tent toward Sodom." Hence the sequence of the story of Lot, showing that he chose "The Way" that resulted in his loss and destruction of his life's work and accumulation.

And so it is; that "There

is a way which seemeth right unto a man," simply because it looks good, and allures with fascination: but alas, "the end thereof is the 'Way of Death'."

Therefore Jesus urges by saying, "Strive to enter in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Are we to understand that Jesus beclouded the narrow way in obscurity, that few could find it? God forbid; Jesus taught in positive terms.

The key that opens the strait gate is found in (Matt. 3:7-10). "But when He saw many of the Pharisees and Sadducees come to His baptism, He said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, we have Abraham to our father; for I say unto you, that God is able of these stones to raise up children

unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."

Jesus confirmed John's exposition, when He said to Nicodemus, "Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the Kingdom of God." (Jno. 3:5.) These texts sets before us the irrefutable fact that man must be regenerated through repentance and be born of water and of the Spirit, which alone qualifies him to enter through the "strait gate." It should be noted that Jesus said, "Strive to enter in at the 'strait gate'."

And inasmuch as there is great sorrow, anguish and strivings, in natural birth, hence Jesus said, "A woman when she is in travail, hath sorrow, because her hour is come; but as soon as she is delivered of the child; she remembereth no more the anguish, for joy that a man is born unto the world." (Jno. 16:21.) So it is with the sinner; the keenest anguish, sorrow and striving of a sinner has always

been the birth-time of his spiritual life.

The directions, character and conditions of the "Narrow Way" are set forth in (Isaiah, 35:8-10), "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lions shall be there, nor any ravenous beasts shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." The ritual of conduct and piety, of those who travel the narrow way, are specifically and explicitly set forth, and specified through the sacred pages of the New Testament.

Jesus, my all, to heaven is gone,
He whom I fix my hopes upon;
His track I see, and I'll pursue
The Narrow Way, till Him I view.

The way the holy prophets went;
The road that leads from banishment,
The King's highway of holiness,

I'll go, for all His paths are peace.
Amen.

—Vienna, Va.

SPIRITUALISM

In Two Parts—Part One

J. A. Leckron

The writer of this article has been reading quite a bit on the above subject, and we are made to believe it one of the worst enemies of the true church we have to contend with, for the simple reason that they can do many things that are almost deceiving the very elect, for we that are Bible readers well know that the spirit of Satan can do wonders, and in reading this article you will find that Spiritualism is no new thing, and has been practiced thousands of years. Being very desirous of assisting you rightly to understand the true character of that which is now becoming so prominently public, and which is one of the many sure signs of the decadence of Christianity, and the foretold apostasy of churches (II Thes. 2), and which is being manifest on all sides, we purpose to write this article to warn all that read it of the danger

of tampering with such things, and we earnestly hope and pray that this exposure of the origin and source of spiritualism may at once lead you to avoid all contact therewith and thereby save yourself from a peril more appalling than tongue can express or imagination picture, inasmuch as the peril is no less than the sharing of Satan's portion in the lake of fire forever. We say "peril" because we would never, in thought even, limit the fathomless grace of God, which may even be extended to the recovery of some who have become involved ere all opportunity of repentance be past and gone. The peril, however, is great, and the risk enormous. We would earnestly entreat you to avoid both by shunning the thing wherever you may meet with it.

It is not our purpose to enter at all, in this article, upon the question as to whether that which is called spiritualism, and which claims to have actual intercourse with the spirit world, be real, or only a sham and trickery, inasmuch as we are personally convinced that the "Real" thing is a

"Reality."

And whatever spurious imitations may be also afloat, in fact, the very existence of mere imitations is tantamount to a proof of the existence of the real thing; the same as the currency of bad sovereigns is a proof of the existence of good ones, for no bad sovereigns would be made except as imitations of the good ones. That a deal of trickery and mere mechanical contrivances is discovered as putting in a claim for spirit-power cannot be denied, but this does not militate in the slightest degree against the actual existence of demonolatry, and which spiritualism really is; the fact being that the sham is merely a blind, and a device wherewith to familiarize the mind of Christendom with the subject, and lead it gradually to tamper with what would shock and alarm if introduced too suddenly and in too conspicuous a way.

Spiritualists themselves know well the reality of that which they practice, and all who know the history of man as presented in the scriptures ought to be well aware of its reality also.

From II Thes. 2:3-9 it is clear that the closing days of this era are to be characterized by special manifestations of satanic power in connection with the lawless one, mentioned as to be revealed shortly before the Lord Himself appears to put down that which will then be dominant. We will quote the passage, that you may see for yourself, viz., "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming. Even him whose coming is after the working of Satan, with all power, and signs, and living wonders."

Now this last sentence is very similar to one used in connection with the Lord Jesus Himself in Acts 2:22, "Ye men of Israel, hear these words. Jesus of Nazareth, a man approved of God among you, by miracles and wonders and signs which God did by Him," etc., but we notice that the one is Christ, and the other is Antichrist.

We want to treat this subject in the following way: (1) That spiritualism or intercourse with the

spirit-world through mediums, is no new thing, but is, as men say, as old as the hills. (2) That all such intercourse is abominable in God's sight, and forbidden by Him; and that, hence, the spirits held intercourse with, must be evil, or demons, and the agency satanic and not divine. (3) That none but wicked men have indulged in such practices, but that all truly God-fearing people have shunned and avoided them as being devilish. (4) That a relapse on the part of professing Christians into such practices is a manifest and sure symptom of approaching judgment, and that the responsibilities of those who do so now, in spite of present light and the possession of the living oracles of God, are fearfully greater than the responsibilities of those who have done or do such things amidst the darkness of heathen superstition and idolatry.

We hardly need to say that our appeal will be based entirely on scripture, for it is scripture alone that settles all these matters for our part, and should do for every one inasmuch as they

are the living oracles of God. (Acts 7:38) and hence that which alone can give divine certainty about any thing connected with the unseen. How important, therefore, it is that every person, in any wise desirous of obeying God and doing His will, should seek to have his thoughts and actions entirely governed by the teaching of that word, whereby alone he can arrive at a true knowledge thereof, of course, we mean in conjunction with prayer and faith; for without these latter, however clearly that will may be expressed, we shall find ourselves void of power in any wise to do and understand it. But we must proceed to deal with the four points we have indicated above.

And first, then, as to the assertion, that spiritualism or intercourse with the spirit-world through mediums, is no new thing, but is as men say, as old as the hills. If you will open your Bible at the 18th chapter of Deuteronomy, and read from verse 9 to 13, you will find Moses instructing the children of Israel as follows: "When thou art come into the land which the

Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divinations, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God." In this passage, eight terms are used indicating appeals to sources outside ordinary human agencies, and the terms are, divination, observer of times, an enchanter, a witch, a consulter with familiar spirits, a wizard, a necromancer.

Of two of these terms it is clear that the appeal was to unseen spirits; they are, a consulter with familiar spirits, and necromancer. This last word is used to mean, a consulter of the dead. And these two things characterize spiritualism, the mediums, so called, be-

ing persons having a familiar spirit, like the witch of Endor, concerning whom it was said to Saul by his servants, "Behold there is a woman that hath a familiar spirit at Endor," (I Sam. 28.7), and to whom Saul went as a medium through whom to consult with the dead. Spiritualism consequently is shown by this passage to have been in existence amongst the seven heathen nations whom the children of Israel were commissioned of God to drive out of the land of Canaan; that is, spiritualism was raging upward of three thousand years ago.

My second statement is, that all such intercourse is abominable in God's sight, and is forbidden by Him; and that, hence, the spirits held intercourse with, must be evil, or demons, and the agency satanic, and not divine. In order to show you the correctness of this statement, we must draw your attention to the following scriptures. We will take them in the order in which they are found, viz, (Ex. 22:18) "Thou shalt not suffer a witch to live;" (Lev. 19:31) "Regard not them that have familiar

spirits, neither seek after wizards, to be defiled by them. I am the Lord your God;" (Chapter 20:6) "And the soul that turneth after such as have familiar spirits and after wizards to go a whoring after them, I will even set My face against that soul, and will cut him off from among his people;" (Verse 27) "A man also, or woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones; their blood shall be upon them." (Deut. 18:9) "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out before thee." (Chapter 20:16-18) "But of the cities of these people which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth

but thou shalt utterly destroy them that they teach you not to do after all their abominations which they have done unto their gods; so should ye sin against the Lord your God."

(Isa. 8:19) "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter should not a people seek unto their God? For the living to the dead (that is, shall the living apply to the dead?) to the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Chapter 19:3) "And the spirit of Egypt shall fail in the midst thereof, and I will destroy the council thereof; and they shall seek to the idols and to the charmers, and to them that have familiar spirits, and to the wizards.

(Chapter 29:4) "And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."

A mere cursory perusal

of these passages will, we are sure, be sufficient to show you that which now goes by the name of spiritualism is accounted an abomination in God's sight, and is sternly forbidden by Him; and the two last passages, read in connection with their context, show that to be under the power and influence of such practices is a symptom of divine wrath, and commencing judgments.

Spiritualists claim to have the authority of scripture to sanction their practices, and blasphemously link the holy name of Christ therewith, though the very power with which they have linked themselves is that which He met as His foe and triumphed over. Their doing so is no guarantee whatever that the practices themselves are otherwise than wicked; for we find that in the days when the Lord Himself was upon the earth, unclean spirits fell down before Him, and cried saying, "Thou art the Son of God," (Mark 3:2) and again in (chapter 5:6-7) "When he (the man with an unclean spirit) saw Jesus afar off, he ran, and worshipped Him, and cried with

a loud voice, and said, what have I to do with Thee, Jesus, Son of the most high God?" etc; and so now, persons having to do with unclean spirits may pay homage, for a purpose, to a name they both hate and fear; but their so doing can in no way alter the true character of their course. Besides, it will only be for a few moments; very shortly the name of Christ will be discarded altogether, and the thing assume its legitimate status, as being opposed, and that diametrically so, both to Christ Himself and Christianity. That the agency must be satanic, and the spirits evil, is clear, since God could not forbid or condemn that which was the work of His own Holy Spirit, and according to His own mind and will; for there is but one Holy Spirit, and neither angels (unfallen, we mean) nor the departed spirits of good men could possibly be found sanctioning, or in any way seeking to help forward that which their blessed God has denounced as being abominable in His sight.

We have discussed only two points so far, and will, if the Lord permit finish of

the next two points in part two of this subject. Our prayer is, that any who may read this article, who have been tampering with this part of Satan's device to deceive, may break away from same, and study the Word, so you may know whether or not they are the Spirit of God or the spirit of Satan.

Greentown, Ind.

SOME GOOD THOUGHTS

I would rather see a sermon
Than to hear one any day;
I'd rather one would walk with me
Than to merely tell the way.
Fine council is confusing,
But example is always clear,
The kindest friend you have
Is the one that's always near.
And the best of all the preachers
Are the men who live their creeds
For to see good put in action
Is what everybody needs.
I soon can learn to do it,
If you'll let me see it done;
I can watch your hands in action,
But your tongue too fast may run.
And the lectures that you give,
They may be good and true;
But I would rather get my lessons
By observing what you do.
I may misunderstand
The high advice you give;
But there is no misunderstanding
How you act and how you live.
And all travelers are agreed
That the best of guides today
Is not the one who tells them,
But the one who shows the way.
—Olive Deardorff, Greentown, Ind.

ETERNITY

Eternity, Time soon will end,
Its fleeting moments pass away;
O, sinner, say, where wilt thou spend
Eternity's unchanging day?

Shalt thou the hopeless horror see
Of hell for all eternity?

Eternity! Eternity!
Where wilt thou spend Eternity

Eternity! O dreadful thought
For thee, a child of Adam's race,
If thou should'st in thy sin be
brought

To stand before the awful face
From which the heaven and ea th
shall flee,

The Throned One of eternity,
Eternity! Eternity!

Where wilt thou spend Eternity

Tonight may be thy last breath,
Thy little moment here be done;
Eternal woe, "the second death."
Awaits the Christ-rejecting one.
Thine awful destiny forsee,
Time ends and then—Eternity.

No room for mirth or trifling here,
For worldly hope or worldly fear,
If life so soon be gone;
If now the Judge is at the door,
And all mankind must stand before
The inexorable throne.

No matter which my thoughts
employ,
A moment's misery or joy;
But O, when both shall end.
Where shall I find my destined
place?
Shall I my everlasting days
With demons or angels spend?
—Selected.

Ye are the light of the
world. A city that is set on
a hill cannot be hid.

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SUNDAY SCHOOL LESSONS

July 2—John 10:1-21
July 9—John 10:22-42
July 16—John 11:1-17
July 23—John 11:18-37
July 30—John 11:38-57
Aug. 6—John 12:1-19
Aug. 13—John 12:20-36
Aug. 20—John 12:37-50
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Sept. 10—John 14:1-14
Sept. 17—John 14:15-31
Sept. 24—John 15:1-27

BIBLE MONITOR

VOL. XI

August 1, 1933

No. 15

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

A SURE FOUNDATION

Now that our conference is past, we launch out into the work of another year. Plans and arrangements having been made for our activities, it remains for us to execute or carry into effect the rulings of our governing body that the desired result may be attained. Thus we proceed to carry forth and demonstrate to a lost and sinsick world the soul saving gospel of our Lord Jesus Christ. The Monitor if properly directed and supported will be of great value in exposing deception, hypocrisy, false teaching and associated evils, and in advancing and establishing truth.

In constructing a building for permanence a solid foundation is essential. Likewise, in spiritual matters, for any work such as

we are engaged in, to continue permanently and endure the storms there must be a safe and sure foundation. In thinking over the situation as we view it we can think of no better scriptural reference as a basis for our discussions as we go forth than is given us by the faithful soldier of the cross, Paul. "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his, and, let every one that nameth the name of Christ depart from iniquity." (II Tim. 2:19.)

In the chapter from which this passage is taken we find the apostle Paul giving Timothy some exhortation regarding his manner of life and conduct as a minister of the gospel of Christ, which would do us all good to meditate upon. In several verses preceeding

the one which we have in mind particularly, Paul warns Timothy about profane and vain babblings and false teachings, which were already abounding to the extent that the faith of some had been overthrown; after dwelling upon this briefly he declares in no uncertain terms, "Nevertheless the foundation of God standeth sure."

We understand from this, that although some had erred concerning the truth and were engaging in profane and vain babblings and false teachings, it was not a matter that should affect or alter the faith of Timothy or his work but that he should continue in the things which he had been taught of Paul, commit the same to faithful men who should teach others also, and thus the work should go on and the true faith be perpetuated; that Jesus Christ the crucified and resurrected should be preached that through Him remission of sins and eternal life might be had of all men everywhere if they would repent and be obedient to the gospel.

The thought that is of especial interest to us in

this discussion, is that in spite of all the profane and vain babblings and false teachings of men "the foundation of God standeth sure." It is this absolute fact that gives us confidence, hope and courage in our work although confronted with the most disgusting and destructive theories of modern theologians, philosophers and scientists which are abounding and thriving all about us.

It seems since the downfall of the human race in the Garden of Eden and the consequent revelation of the Creator to His fallen offspring, Satan had used every conceivable method to keep the fallen race from becoming enlightened and building for eternity upon that "foundation that standeth sure."

In fact, it seems Satan has tried to obliterate that foundation, impossible as it is. Failing in this he endeavored to frustrate the plans of the Creator by corrupting the faith of those who have been enlightened by the revelation of God, and thus move them off the sure foundation. Then too, in order that he might pre-

vent men from building upon the "sure foundation" it seems that he has erected a foundation of his own resembling in some ways the original and safe foundation only much broader and easier to build upon, naturally having a special appeal to fallen men; designed and constructed so as to appear to be the "sure foundation" it is in reality just an empty form and most unsafe.

It appears in the time of Paul and Timothy in order to get folks to build upon his foundation Satan resorted to "profane and vain babblings and false teachings," thus corrupting the faith of some, causing strife, contention and confusion in the visible church. Thus it has been through all the ages and with the approach of these last and perilous days the unsound babblings, false teachings and deceptive maneuvers have increased the more, only under a different cloak, more cultured, refined and dignified and presented through modern "educated men" who have succeeded in gaining control of the leadership of so-called Christendom. For a

number of years it seems a great drive has been on in so-called Christendom to rid folks of their "old foggy" ideas about God, His word, His church and its mission among men, great and flowery eloquence being used to "educate" people and enlighten them on this new order of things. The whole system of religion as understood by the God fearing men of ages past and gone has been attacked by these "educated theologians" and a great concerted drive has been put forth to completely corrupt the faith of men in the true and living God and thus stamp out this system of religion which belonged to an age when men were ignorant and not yet enlightened by this process of "evolution" to the extent that they could understand these things pertaining to the origin and purpose of the universe and all things contained therein, the past, present and future state of men, etc. As a result of this well planned drive of the enemy thousands of God fearing people have been completely swept off the "sure foundation," their faith overthrown, their hopes blasted, their God

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destroyed and they again return to the beggarly elements of the world confused, bewildered, standing on a hopeless foundation and too blinded to see their actual condition.

Because of these things so-called Christendom is in such a state of apostacy and confusion that its power and influence in the world for soul saving is small indeed. It was these conditions that caused the Dunkard Brethren to take the stand they did in order that they might remain on the sure foundation and continue the soul saving work of the true

church of Christ.

However, with all the complicated schemes and trickery of Satan and his sly and crafty helpers and the deplorable conditions that have resulted therefrom, "The foundation of God standeth sure."

Even though these matters have caused strife, contention and many divisions in so-called Christendom, so much so that many people are at a loss to know what the true church is, yet we are assured, "The Lord knoweth them that are his." In the midst of all this chaos and uncertainty the true faith of the gospel is being perpetuated and shall be to the end.

We know not what all is confronting us in the future as the people of God but we do know "the foundation of God standeth sure," that it has been revealed to men that all men everywhere have an opportunity to build upon this foundation and that all who build upon it are safe and secure through time and all eternity. Praise God for these impregnable and unchangeable facts. Therefore "let every-one that nameth the name of Christ depart from evil."

In no other way can any man build upon the sure foundation.

"My sheep hear My voice, and I know them, and they follow Me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." (John 10:27-29.)

MODERN CHURCH TRENDS

No. 3

Will The Gates of Hell Prevail?

God in His word has frequently admonished His people to be faithful in their service to Him. He has warned of the numerous temptations and snares along the way of life. He has told us that many not heeding these warnings would fall into sin and bring upon themselves His disfavor. It has always been needful that such warnings should be given. Many have been saved by taking heed of them. Many more have been lost by heedlessly

paying no attention to them.

If there ever was a time when the warnings of the word of God should be held before the people, it is now. It is a time when so few want to hear them. The people in the churches want to hear "smooth things" from their ministers. The ministers, in meeting the demand, are prophesying "smooth things." They give the people what they want. In trying to make the world better they have made the church worse. Instead of warning sinners to forsake the world and turn to Christ for the salvation of their souls, they have invited the worldly into the church to help the church "make the world a fit place to live in." Instead of the church being in the world to save lost sinners of the world, they have opened the flood-gates and let the world into the church. The church is thus getting on a level with the world, and both must meet disaster.

But the reader may ask, is not all this contrary to what Jesus has said? "The gates of hell shall not prevail against the church." No, it is not, when we keep in mind the true meaning of

the word "church." The gates of hell will not prevail against the faithful, those who steer clear of the "world" and the "flesh and the devil."

Many are saying that we have always had evil not only in the world but right among God's people, right in the church. Hence there should be no cause for alarm or special apprehension. Some say it could not be expected that all the good seed sown would bring a bountiful harvest. Some of it would fail. Also that good and bad fish were taken in the net, and there were foolish virgins among the wise. It is the good and bad together and "rightly so" as one brother said. Hence we are told that we should not be discouraged, but be optimistic in the thought that the gates of hell shall not prevail.

To a certain degree all this is good advice. But many make use of this passage in a careless way. We hear it many times when something is said of things in the church that ought not to be. Members, ministers and writers have been blamed and reproached for trying to oppose evils in the

church. They have been called trouble makers and fault finders. It is to be wondered, if those who talk so had been in some of the seven churches, whether they would not have thought the head of the church a "fault finder" because He was so careful to point out and reprove the irregularities and evils in those churches. He had said before that the gates of hell should not prevail against His church. Why then did He not let it go at that instead of finding fault with many in the church? Well, this may be the way men do generally (especially the time-savers), but it is not God's way. Neither is it the way He wants His people and His ministers to do.

Some there are who seem to think that, as the gates of hell shall not prevail, we ought to be complacent and optimistic and do nothing and say nothing. If the wolves get some of the sheep, others will be left. We may expect some bad fish and foolish virgins. We may expect there will be tares among the wheat. All this may be true, but God does not want it so. If it

had not been that "men slept" when they should not, the enemy would not have had a chance to sow so much of his seed, and there would not be so many tares among the wheat.

But men are apt to be lenient toward influential members or groups of members in the church. This is especially so if these are in the majority or in the ascendancy. This accounts for some surprising things found among God's people in all ages. It accounts for bad conditions among the seven churches. Man is too flexible, too pliable, too plastic.

It is truly comforting to know that the gates of hell shall not prevail against the church, in the sense it was meant. But it is inexcusable that those who occupy positions of influence in the church should just drift along, doing and caring nothing that the church is gradually being led into worldliness and unbelief. It is next to traitorous.

I have read an article pointing out three examples of a "runaway." First a boy of eighteen who left a good home and an aged and overworked father to take

a job in the city. Second, a young married woman with a nicely furnished home and a devoted husband, who allowed herself to become restless, purposeless, unsettled and discontented. Third a minister who for long occupied a pulpit and a position of influence and honor, even to having his sermons quoted in the newspapers. He was a "runaway" because there was nothing in what he did or said to indicate that he thought people should ever run away from anything. This is like a vast number of preachers, and especially many hirelings.

But it may well be said that there is no promise that the gates of hell may not prevail against individuals, congregations and whole branches and divisions of the so-called church. There are so many evidences of this, and so many examples in the scriptures, that we should be led prayerfully to invoke divine help and grace day by day. "Let him that thinketh he standeth, take heed lest he fall." This is no less application to congregations and churches than to in-

dividuals.

As we follow the history of the church down the centuries after she received from her head those last messages, we must think that many times the organized body of the church as known to the world has so far departed from her message, purpose and mission that she was in her outward, visible form no longer the bride of Christ and the light of the world. The light that was in her (in so far as concerns those who led and directed her affairs and ruled and governed her) was darkness.

Where was the church during that cheerless and dismal period known as the dark ages? Did the gates of hell prevail? Yes; it must have, so far as her leaders and rulers were concerned. Can any one believe that the cold, formal, corrupt and persecuting organization known as the church at that time was Christ's church? His bride? No, we cannot believe it. Where, then, was the church against which the gates of hell did not prevail?

Again, may we ask, where were the people of God in the days of Ahab and Jeze-

bel with all their idolatrous prophets? Where was God's church when Elijah, hated, haunted and in hiding, answered God's question, "What doest thou here, Elijah?" By saying to God: "I have been very jealous for the Lord God of Hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away." If we can find the church here, perhaps we could find it during the dark ages or in any period. And God found it for Elijah. How comforting to the prophet must His words have been. "I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." The nation could yet be spared for a time with such a number of God's people left. They were the "salt" which, with God's help and with His true prophets, could preserve the nation for a time.

So it must have been in any age of the church. God had a people, a church composed of the true and faith-

ful, though they may have been few and of little strength, perhaps not recognized.

As we think of the corruption among officers of the law who will take bribes for protecting criminals and violators of the laws they are paid to uphold, we wonder where is the strength of a people? How long can this continue? Just so long as God deems that he has enough of the upright and honest to preserve a hope for the better. So long will He hold His judgments.

So, often it may be with the church. Many times those who were the preserving salt were not the ones who ruled and led and were paid to administer the affairs of the church. It was so during the dark ages. It was so in the days of Elijah. And it was so with the church at Sardis. She had a few names left who had not drifted with the leaders into that formal worship, retaining a name that she lived but was dead. So we see that the church against which the gates of hell will not prevail, the church which will be recognized by Christ, may not be

the same as that which is thought of and esteemed by men.

—Omak, Wash.

FIRST OR EASTERN DISTRICT MEETING

The district meeting of the First or Eastern district will convene in the Walnut Grove church about 2 miles northeast of Taneytown, Md., Thursday, August 10, at 10 a. m. The Elders body will meet at 9 a. m. Wednesday August 9.

The church is about half-way between Taneytown, Md., and Littlestown, Pa. Taneytown is on a direct road from Emmittsburg, Md., to Baltimore. A placard will mark the short piece of road leading from the Taneytown-Littlestown road to the church. The organization of the meeting will be by ballot of the delegates at 8:30 p. m., August 9th, probably preceded by the customary sermon.

Those expecting to attend should notify Elder T. C. Ecker, Taneytown, Md., immediately.

—Ord L. Strayer,
District Clerk.

THE TRUE CONVERSION

H. E. Wingert

Perhaps there is no subject in the Bible more spoken of among the professed people and less understood than that of conversion. Then what is it and of what does it consist?

Faith alone is not conversion; faith and repentance are not conversion; faith without works is dead being alone, says the apostle. Repentance is not only Godly sorrow, but a Godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death says the apostle.

Then it takes faith, repentance and baptism to bring about conversion. The word says bring forth fruits, meat for repentance. If we show fruits of repentance then repentance is made manifest in us and if we show no fruits of repentance there is no evidence no one can turn to God without repentance. We are then made willing to accept the whole counsel of God. Then true conversion is an entire change made in the person, it turns

the whole person over, body, soul and spirit, as the apostle hath said, so we also should walk in newness of life.

Jesus taught that conversion went before pardon, then too, conversion is a change of heart. Then if no conversion, no pardon. If the heart is changed our manner of life will also be changed. Our Saviour hath truly said, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil."

A man may make a profession and claim to be converted, but if we see no change in his life and he looks and acts like he did before and loves the sinful amusements as before we must surely conclude there is no evidence of conversion.

The scriptures teach a change of life and practice. No matter how loud a profession a person may make, no one who reads and believes the Bible has any confidence in his profession unless there is a change in the life. He then is willing to accept the whole doctrine of Christ and to observe all

things that He has commanded. He is also willing to suffer reproach for the name of Jesus and take upon himself the self-denying principles in God's word, the teachings of Christ were never popular with the spirit of this world and never will be. The things that are popular with the world are of man.

Now the truly converted find more real enjoyment than they ever had before, they have a hope which is an anchor to the soul and are now soldiers of Jesus Christ our Lord; but there is a warfare on. We should go on to perfection, there is no place to stand still. The truly converted and true volunteers make soldiers for the Lord.

Without any doubt there is much preaching in the world to no good purpose. The gospel says "by their fruits ye shall know them." The apostle hath truly said, "The husbandman that laboreth must first be a partaker of the fruit." A person can not well teach what he does not practice; this is why there is so much preaching to no purpose, but only to be popular with the world. The word says

come out from among the world and be ye separate and let your light so shine that it can be seen of men.

If a man does not obey the commandments he can not consistently teach them, if he does not practice feet-washing as instituted in the house of God, he dare not teach it. The Savior in St. John 15th says, "Verily, verily I say unto you he that believeth on Me the works that I do shall he do also." And one of the works that Christ did was to wash the disciples feet.

Now in the above we see that Christ says we ought to wash one another's feet; ought is binding and if he does not salute his brethren with a holy kiss or kiss of love how can he teach it? If his mode of dress is still of the world how can he teach Christ's doctrines of non-conformity in dress? If he does not bear non-resisting principles he will not teach them.

Now he that honoreth not the Son the same hath not the Father is scripture, and if he does not give equal honor to the Father, Son and Holy Ghost in his baptism he will not teach that and in fact if he has never truly

repented and been born of water and of the blood or spirit of Christ we can not expect him to teach it.

Obedience is the best evidence of faith we have. There seems to be so-called great evangelists in this old world who do not preach any particular doctrine but strongly impress upon the minds of the many hearers the great need of having their names on some church record and pay the pastor, then say if the heart is right that's all, and claim great numbers regardless of how.

It is a very doubtful question if ever they themselves have been truly converted and if they were believers. Some have fallen back to become unbelievers in a great sense, they may federate and unionize but God never gave man his own choice except on two occasions David was given choice out of three plagues for numbering the people, famine, sword and pestilence. The Israelites were told by Moses to choose for themselves, "Choose ye this day whom ye will serve."

We have that choice today. He whom God hath sent speaketh the words of

God, the apostle Paul shunned not to declare all the counsel of God. Now if we claim to be Christians we should have Bible evidence to prove it. Much is said from the pulpit about joining church and being a church member, but not much said about being a Christian. That is about as far as the teaching sometimes go.

The first principles of the doctrine of Christ are overlooked and many people depend upon the pastor for their knowledge but we are commanded to search the scripture for ourselves and not depend on an arm of flesh.

—Dallas Center, Ia.

WHAT IS MODERNISM?

J. H. Beer

There is much said from the pulpit these days advocating the idea that we are living in a different age, and because of this we have out grown the primitive form of worship taught in the Bible. They say times have changed, men have changed their minds, Christ has not (Heb. 13:8).

Jesus Christ, the same

yesterday, today and forever. And then He warns us, be not carried about with divers and strange doctrines. (Matt. 24:35.)

Heaven and earth shall pass away, but My words shall not pass away. The major part of this modern skeptical infidelity has crept into the churches by leaders who are supposed to be representatives of Jesus Christ, who have received a few man made degrees, and thereby conclude that they know more than Christ Himself, they are included in the class spoken of in II Pet. 2:1-2. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

If these educated false teachers who ought to know better were the only ones to suffer, it would not be so far reaching in its final results, but many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

Let us notice a few views

held by these modernists. Man is under a process of evolution which has neither beginning nor end, he is a passing form of universal energy without free will. Again they say God has no existence apart from the universe and never had, the latter is eternal, there never has been a creation. If such teaching is true the history of creation, both of the world and of man would be an untruth, (Rom. 3:3-4) for what if some did not believe, shall their unbelief make the faith of God without effect? God forbid; yea, let God be true, and every man a liar. (John 1:3-4) "All things were made by Him; and without Him was nothing made that was made. In Him was life and the life was the light of men." V. 10. "He was in the world and the world was made by Him, and the world knew Him not."

Modernists say Christ was a master product of evolution. In the work of redemption the gospel of gore is an entirely out worn dogma. The "slaughter house religion" belongs to the dark ages.

The soul of man can only be cleansed through the clean-

sing power of Jesus Christ, through His atonement, (I John 1:7) "But if we walk in the light as He is in the light we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (II John 2:2-4) And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know Him, and keepeth not his commandments, is a liar, and the truth is not in him."

Modernism teaches that Christ was the flower of humanity—a man so good His deluded followers took Him for a God. These modern deceivers would rob God of His glory and man of his salvation, and exalt themselves as being equal to the true God, in every way except they are wiser. They say the Bible is man's ripest and best word about himself and God, and not God's best word about Himself and man. (Do you see the point?) They make man the author of the Bible and exalt man. It's big man and little God. We hear a

great deal of the self-evident bigotry of man who assumes that God would change any of His plans to meet human requirements; a still greater mistake is that the utterances of Jesus Christ are subject to revision by man. The moment you take that position you have eliminated all the authority of Jesus Christ, you have Him a creation of man and not the power of God unto salvation. There are men today who tell us Jesus was mistaken which to you and me is blasphemy, because we believe in the finality of the utterances of Jesus Christ, and that when He had spoken that ends it, that is final with me. I am willing to risk my eternal destiny on what Jesus has spoken.

You must believe in the sufficiency of the inspired word of God, otherwise you have no Christianity. He spake as never man spake. (Rev. 1:3) "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein for the time is at hand."

—Denton, Md.

SPIRITUALISM

Two Parts—Part Two

—
J. A. Leckron
—

Now we will go to the second part of this article, and in considering our third point, we will show you that good men upon earth have always avoided and kept clear of such practices, and where power was possessed, put the thing down; if they acted thus upon earth in obedience to the will of God, it would be monstrous to suppose that they would change their conduct and if able, when out of the body, fly in the very face of the God whom here they had delighted in honoring and obeying, by assisting to keep up amongst men on earth practices so hateful and dishonoring to Him.

The case of Saul or the case of Samuel's appearing to Saul, through the apparent agency of the witch of Endor, was clearly ordered and appointed of God Himself, and not the result of anything the woman or Satan had done. The woman herself was alarmed at the apparition, and cried with a loud voice, (see I Sam. 28:12).

Samuel also said to Saul, "Why hast thou disquieted Me?" (Verse 15.) The proof that Samuel was sent by God and not in any way as the result of the woman's witchcraft is that Samuel delivered a message direct from God to Saul, as seen in verse 19. "Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines; and tomorrow shalt thou and thy sons be with me; the Lord also shall deliver the host of Israel into the hand of the Philistines." And hence must have been commissioned of Him to appear, and of Him alone, and for the express purpose of delivering this message and upon which neither Saul nor the woman reckoned.

That spiritualists have real intercourse with unseen spirits we do not doubt for a moment, but that these spirits are those of departed men, either wicked or good, we do not believe. Our convictions are that the spirits are all evil spirits, or demons, that they merely personify the dead, and delude their dupes into believing that they are departed souls. The spiritualists have no means of

proving that the spirits with which they deal are not all lying spirits; a lying spirit can say a true thing as well as anyone else, but his motive is to deceive, nevertheless. The fact is that they are all lying spirits, inasmuch as they pretend to be the departed spirit of relatives, friends, etc., whereas they are but teachings of demons, (see I Tim. 4:1).

In Gal. 5:20, witchcraft is spoken of as being of the works of the flesh, and is classed with adultery, fornication, idolatry, murder, drunkenness, etc. No Christian doubts the wickedness of these latter; why should any such doubt the wickedness of the former?

As we have previously pointed out, in Deut. 18, and elsewhere, witchcraft is from the same source as all the rest spoken of in that and other passages.

We will now proceed to consider the third statement, viz., "That none but wicked men have ever indulged in such practices, but that all truly God-fearing people have shunned and avoided them, as being devilish." And this we will have no difficulty in prov-

ing, the scriptures being very plain and distinct as to it. That the persons referred to in the passage of scripture quoted, in considering our second statement, as practicing spiritualism, were wicked in the sight of God, is proven by the fact of His decreeing, exterminating judgments against them, for God does not decree exterminating judgments against such as are seeking to please Him in obeying His will and walking in holiness and righteousness before Him; such may, indeed, have to suffer in this world, as seen in Heb. 11:36-38, but then their sufferings are the result of permissive persecuting power and are totally distinct and different in character to those suffered by men through judgments brought about in the governmental ways of God, because of their own wickedness and rebellion against Himself. Deut. 18:9-13 is alone sufficient to show this.

It is a fearful thing to see men linking the name of Christ with practices so dishonoring to God, and so offensive to Himself. "I am the Way, the Truth, and the Life; no man cometh

unto the Father but by Me," said the blessed Lord. If we are to have the knowledge of God now, it must be through Christ and Him alone, and that by His spirit and word; and angels and spirits, be they good or bad, must be cleared out of the way, not brought in as mediums and go-betweens.

In I Chron. 10:13 it is stated as follows: "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord which he kept not, and also for asking council of one that had a familiar spirit, to inquire of it; and inquired not of the Lord; therefore He slew him."

We will not contrast the case of Manasseh, the son of Hezekiah, and Josiah, the grandson of Manasseh; the former being one of, if not the most wicked king (until he repented), and Josiah a God fearing king. Their history is recorded in II Kings 21-23, and also II Chron. 33-35. Of Manasseh it is said (II Kings 21:2-12) that he did evil in the sight of the Lord, after the abominations of the heathen whom the Lord cast out before the children of Israel.

He worshipped all the hosts of heaven, and served them. He made his son pass through fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards. He wrought much wickedness in the sight of the Lord, to provoke Him to anger. And Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel.

And the Lord spake saying, "Because Manasseh, king of Judah, hath done these abominations, and hath done wickedly above all that the Amorites have done (see Deut. 18, etc.) which were before him there, I am bringing such evil upon Jerusalem and Judah that whosoever heareth of it both his ears shall tingle." Now contrast this with what is recorded of Josiah (chap. 22:2). He did that which was right in the sight of the Lord, and walked in all the ways of David his father, and turned not aside to the right or to the left. (Chap. 23:24-25), "Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations

that were spied in the land of Judah, and in Jerusalem, did Josiah put away, that he might perform all the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord. And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him." What a contrast is here! The one, along with other wickedness, practices spiritualism, the other puts it all away, as being hateful to the Lord.

And so, in every case, not one truly God fearing man whose history is recorded in scripture can be produced evidencing that any such practices were resorted to by such; whereas with wicked and ungodly men the thing was common.

But the case of Manasseh, after his repentance and restoration, makes this the more evident for he then immediately set to work to undo all the wickedness he had previously committed and put the thing away. In I Tim. 4:1, the apostle Paul

states, "Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." So we need not be surprised at that which is developing all around.

We have now but one more statement to which to draw your attention, the fourth, which runs thus: "That a relapse on the part of professing Christians into such practices is a sure symptom of approaching judgment, and that the responsibilities of those who do so now, in spite of present light and the possession of the living oracles of God are fearfully greater than the responsibilities of those who have done or do such things amidst the darkness of heathen superstition and idolatry."

That which we have previously advanced will, we trust, have convinced you that spiritualism, so called, is forbidden of God, and is an abomination in His sight, and that a continuance of such practice will bring judgment in the end. Spiritualism however much, as a blind, it may link the name of Christ therewith,

is a point blank departure from Christianity, and must finally meet its doom in the judgment of God; and there is no escape other than that of repentance and forsaking the whole thing. The rapid spread of spiritualism, and the easy way in which people allow themselves to become ensnared therein, speak volumes as to how far already multitudes have let slip the teachings and warnings of Christianity, and to what an alarming extent the professed faith has been undermined.

Spiritualism is but one of the many indications of the now rapidly approaching apostasy of II Thess. 2, and the boldness with which it asserts itself tells us that the darkness has already begun to set in.

If you will turn to Isa. 60:2, you will see that the second verse runs thus: "For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee." If you will read the verse in its connection with what follows you will perceive that the prophet is looking forward to the time when

the house of Israel is to be restored to its place of supremacy amongst the nations and when the promises made to their forefathers will have their full accomplishment. Read this whole chapter, there are many good thoughts contained therein.

See II Thess. 2:8-12 where men are spoken of as being given up of God to a strong delusion, that they should believe a lie, that they might be damned who believe not the truth, but had the pleasure in unrighteousness. Such is to be the end of Christendom, that most highly favored portion of the human race, the darkness becoming so gross that a man will be worshipped as God upon the earth, as stated in verses 3 and 4: "Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed—the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." I repeat that the rapid progress of spirit-

ualism is but an indication of the foretold darkness which is to close the history of Christendom.

Oh, who can measure the guilt of those who wilfully take up with demonolatry, in spite of the scathing denunciations of the living oracles of God, and in the midst, too, of that light that still radiates from the face of Him who is indeed Himself the brightness of glory, and the express image of God's person?

It is shocking to see a man intoxicated at any time, but it is more so to see him intoxicated in broad daylight, and with the sun shining in mid-heaven; so likewise is it shocking to find men amidst the darkness of heathenism even practicing such customs, but to see men engaged therein where the name of Christ is known and where the living oracles of God are possessed, linking the name of Christ, and the scriptures too therewith, is a thousand-fold more so, and may be truly characterized as being appalling wickedness.

And now my dear readers we trust that if any of you have been meddling in any such works of darkness, you

will turn from it and ask God to forgive you for so doing. There is much more that could be said about this religion of Satan, but let this be enough for this time.

—Greentown, Ind.

WHAT THE READERS SAY

My dear brother: We want to congratulate you on the splendid articles you have been putting in the Monitor.

The Monitor is surely a fine paper and getting better all the time.

We like the paper fine and the last numbers are best of all, we think.

I have enjoyed the spiritual food that has come to me through the pages of the Monitor, would feel handicapped with its failure to arrive here.

I must certainly compliment you on the fine clear type and on the many good articles appearing in the Monitor. We who have no church privileges surely do appreciate this.

Dear Bro. Enclosed please find \$1.00 for the renewal of the Monitor. I have been a reader of the Monitor ever since the first paper was printed and could not afford to be without it if it cost \$5.00 a year. It is the only paper I know of that stands for the full gospel in the world. There was a time when I could say the same about the Gospel Messenger, and how sad I

felt when I could see the change taking place. But when the new organization took place and the Monitor was published, a new light came into my life, and again I can look forward to the good articles God's children write. May God ever bless you in your great work and give you wisdom and a double portion of His spirit is my prayer.

Enclosed you will find one dollar bill for which extend my subscription for the Bible Monitor for another year, for I would be lost without it. It is such a comfort to read the good messages that are contained in it twice a month. Thanking you for the prompt delivery of the same, wishing the Monitor success.

* * * * *

NEWS ITEMS

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GOSHEN, INDIANA

On May 27th the Goshen church held their love feast. We were fortunate enough to have some brethren with us from the west who were on their way to the conference.

We met at 2 p. m., and Bro. Pratt from Wenatchee, Wash., gave us a message on examination. After the services a number of us went to the flowing stream where Christian baptism was administered to one applicant. Bro. J. P. Robbins, our Elder in charge, being the administrator. Just before the love feast services began Bro. Calvin Pletcher with his companion were

installed to the deacon's office.

There were about fifty brethren and sisters surrounded the Lord's table and we enjoyed a good spiritual meeting.

The brethren from the west remained with us over Sunday and gave us three powerful messages. Bro. Steel of Wanatchee, Wash., gave us the message on Sunday morning and Bro. Pratt and Bro. Steel gave us two messages in the evening. We pray God's blessings on these brethren as they serve their church wherever they are, that they may continue to throw out the whole gospel to a world that needs to know Christ.

—Sister Martha Wallace.

ASTORIA, ILLS.

The Astoria Dunkard Brethren church enjoyed a two weeks' meeting ending May 28th, 1933. The meeting was conducted by A. G. Miller of Tyner, Ind. The church held their members' meeting on the afternoon of May 27th. The meeting was opened by Bro. Miller reading Col. 3:1-17. All business was disposed of in a Christian-like manner. Two members from the Church of The Brethren were received into the church.

Our Elder A. H. Lind asked the church for a minister and a deacon. The voice of the church was heard and Bro. H. R. Dicky was called to the ministry and Bro. Sherman Reed was elected deacon.

Both with their wives were installed. We greatly appreciated the visit of the members from Decatur, at our love feast held the evening of the 27th.

—Floyd Fitz.

BETHEL, PA.

We, the Bethel congregation of the Dunkard Brethren church, had our first revival meeting in the new church house in April with Bro. J. L. Myers being with us, who gave us some good spiritual sermons.

The result of the meeting was three united with us, coming from the Church of The Brethren, and four through baptism.

—D. F. Ebling, Clerk.

MECHANICSBURG, PA.

We, the Mechanicsburg, Pa., Dunkard Brethren, held our spring love feast on May 13th and 14th. We had the following Elders J. L. Myers and D. S. Flohr with us who gave us much good food for our souls from the word of God and encouraged us to press on the narrow way which leads unto life eternal. Bro. Myers officiated, also preached for us on Sunday morning.

About 75 surrounded the tables. Bro. L. W. Beery of Union, Ohio, has consented to hold a two weeks' meeting for us beginning July 30th.

Bro. Ezra Wolf and Bro. L. I. Moss of McClave, Colo., were with us on Sunday, June 4th, Bro. Wolf preached for us, this being his first visit to our congregation; Bro. Moss having been here before made some closing remarks. We surely appreciate their coming and may God bless them for it.

In the evening all went to conference at Mt. Olivet camp grounds where Bro. O. L. Stayer preached the first sermon of conference which we all enjoyed. May the Lord keep us all faithful to the end.

Sister Ruth V. Lebo,

R. 7, Carlisle, Pa.

CONFESSION

1. What importance does the Bible attach to true confession?

"If thou shalt confess with thy mouth the Lord Jesus, and thou shalt believe in thine heart that God hath raised Him from the dead, thou shall be saved," (Rom. 10:9).

2. Of what is a confession of Chrst an evidence?

"Whosoever shall confess that Jesus is the son of God, God dwelleth in him, and he in God," (I Jno. 4:15).

3. What is our duty regarding our faults?

"Confess your faults one to another, and pray for one another," (Jas. 5:16).

4. What duty is connected with confession?

Restitution, (Num. 6:10).

5. Name some confessions mentioned in the Bible which were unavailing.

Balaam's, (Num. 22:34); Achon's, (Johs. 7:20); Saul's, (I Sam. 15:22).

6. What was wrong with these confessions?

They were simply the acknowledgement of sins which could no longer be hid; not the expression of penitent hearts. Are forced confessions worth anything?

Only as a preventive of other sins.

7. Should the church exact confessions from erring members?

The church should try to bring such members to repentance, and accept a confession of sins as an evidence of penitence.

8. What of those who refuse to confess?

"He that covereth his sins shall not prosper," (Prov. 28:13). No man with hidden sins, unconfessed, can ever hope for divine favor. (Josh. 7:10-13).

9. Should all sins be confessed openly?

All public transgressions, or the knowledge of which is liable to become public, should be confessed before the public. Since there is restitution in confession it should go at least as far as the offense. When private sins are fully repented of and confessed before God, judgment and circumstances should determine as to how much farther the confession should extend.

10. How far should the church bear with offending members who stubbornly refuse to confess their sins?

That depends upon the gravity of the offense or

offenses, the nature of the individual, surrounding circumstances, etc. Always give the offender the benefit of the doubt where doubt exists, but never condone sin where it is positively known to exist. The following scriptures throw some light on the subject: Matt. 18:17; Luke 13:6-10; Gal. 6:1.

11. What confession should every child of God be ready to make?

"Be ready always to give answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (I Pet. 3:15.)

—L. A. Shumake,
Louisa, Va.

A WORTHY LIFE PURPOSE

I will place no value on anything I have or may possess, except in its relation to the kingdom of Christ. If anything I have will advance the interest of that kingdom it shall be given up or kept, as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both of time and eternity, May grace be given me to

adhere to this.
—David Livingstone.

THE KNEELING CAMEL

The camel at the close of day
Kneels down upon the sandy plain
To have his burden lifted off,
And rest again.

My soul, thou too shouldst to thy
knees

When daylight draweth to a close,
And let thy Master lift thy load
And grant repose.

Else how canst thou tomorrow meet
With all tomorrow's work to do
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew, to take
The desert road.

So thou should kneel at morning's
dawn

That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

—Whitney.

And the disciples were
astonished at His words.
But Jesus answereth again,
and saith unto them, chil-
dren, how hard it is for them
that trust in riches to enter
into the kingdom of God?
It is easier for a camel to
go through the eye of a
needle, than for a rich man
to enter into the kingdom of
God. St. Mark 10:25-25.

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**SUNDAY SCHOOL
LESSONS**

- July 2—John 10:1-21
- July 9—John 10:22-42
- July 16—John 11:1-17
- July 23—John 11:18-37
- July 30—John 11:38-57
- Aug. 6—John 12:1-19
- Aug. 13—John 12:20-36
- Aug. 20—John 12:37-50
- Aug. 27—John 13:1-17
- Sept. 3—John 13:18-38
- Sept. 10—John 14:1-14
- Sept. 17—John 14:15-31
- Sept. 24—John 15:1-27

BIBLE MONITOR

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE FOUNDATION REVEALED

In order that we may build our spiritual building upon the sure foundation it must of necessity be revealed to us and its limits defined so that we may build in safety.

Thus inspired men of God declared unto us with clarity and certainty, "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom He hath appointed heir of all things, by whom also He made the world; who being the brightness of His glory; and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand

of the Majesty on high." (Heb. 1:1-3.)

From this and other passages of scripture we learn that God in the ages of the past has spoken and revealed Himself to men in various ways; in fact we believe in all ages since the creation of men God has revealed Himself to man in some unmistakable way.

In connection with His revelation to humanity it might be said the purpose of the revelation was that men might be enlightened regarding their condition and the purpose for which they were created in order that they might not perish in ignorance. Therefore God has revealed Himself and His will to men that they may be enlightened, turn away from sin, be reinstated into divine favor and fellowship and thus fulfill the plan and purpose for

which they were created.

In accepting the revelation of God and abiding by His sovereign will the fallen human family can build upon the sure foundation.

In the foregoing passage of scripture it is clearly stated that "in these last days" God has spoken unto "us" by His "Son;" also, that this same Son has been appointed "heir of all things" and that it was by Him (Christ) that He "made the worlds." That Christ was the brightness of His glory" and the express image of God Himself and that he was upholding all things "by the word of his power." Furthermore, that He (Christ) by Himself purged our sins," then sat down on the right hand of the Majesty on high. What a glorious revelation! Well could the poet exclaim:

"How firm a foundation, ye
saints of the Lord,
Is laid for your faith in His
excellent word!
What more can he say than
to you he has said
You who unto Jesus for
refuge have fled."

Thus in simple and easily understood terms we have the indestructible foundation of God revealed and

presented to us. In connection with this however it is stated "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." (Eph. 2:20).

Thus we have included in this sure foundation the inspired writers, "the apostles and prophets" which join up with the chief cornerstone" to make a foundation that is complete and perfect.

In this revelation which was given us through the apostles, prophets and Christ we have the explanation of all things necessary for men to know.

It starts out with the solemn declaration, "In the beginning God" drawing a line or boundary beyond which the human intellect cannot penetrate. Then it is revealed how all things which exist were created and the climax of this whole procedure was the creation of man who was made in the image and likeness of God. Every created thing was given a sphere of activity in the fulfilment of which the Maker, God, was glorified. As a result of man violating His instructions he fell from his

original state of purity and holiness and was alienated from his Maker.

Then we have the record of how men multiplied upon the face of the earth, their proneness to become extremely wicked, the rise and fall of nations; the merciful dealings of God with the fallen race climaxing in the gift of His only begotten Son for their complete redemption if they willingly accept and in faith believing obey the instructions given in the plan of salvation given us in the gospel which is the power of God unto salvation to everyone that believeth.

Furthermore it is definitely stated that this is the only sure foundation for our spiritual building, "For other foundation can no man lay than is laid, which is Jesus Christ," (I Cor. 3:11).

"This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is their salvation in any other; for there is none other name under heaven given among men, whereby we must be saved," (Acts 4:11-12).

This revelation has been

given with so many miraculous manifestations that there is no room whatever for doubt or uncertainty on the part of intelligent beings.

The deluded modernists are attempting to destroy all faith in this sure foundation and their theories have corrupted professing Christendom to a large extent; so much so that the faithful ones are oppressed, persecuted and scattered, yet the true and living faith continues on. We should rejoice in spite of the hardships experienced that we as an organization have the privilege of not only building upon this foundation but in revealing it in its primitive purity to a world groping in darkness and delusion.

Our implicit faith in Christ and His precious gospel, nor shall it be in vain for he hath said, "I will never leave thee nor forsake thee."

"The soul that on Jesus hath leaned for repose, I will not, I will not desert to its foes,

That soul, tho' all hell should endeavor to shake,
I'll never, no never, no never forsake."

BIBLE MONITOR.

West Milton, Ohio, August 15, 1933

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THE OFFENDED AND THE OFFENDER

B. F. Masterson

During the last twenty years when so many things of a worldly nature were introduced into the church, causing offense. In order to stem the tide of opposition, ministers would stress love and the spirit of forgiveness in their sermons, indirectly casting reflection on those offended, as if they lacked love and the spirit of forgiveness, for not overlooking the innovations which caused not a few

heart aches and division and furthermore the offended being accused of being fault finders thereby intimidating them to file objections, so that all recourse for redress seemed to have been cut off. This put me to thinking.

It seems to me when the one offended is reproved and the offender justified is one sided and unfair. I find in God's word that forgiveness is required on conditions. On what terms are man's sins forgiven? Only on condition that he repent and ask forgiveness. "A broken and a contrite heart," that is the essential and just requirement.

Jesus said, "Take heed to yourselves. If thy brother trespass against thee rebuke him and if he repent forgive and if he trespass against thee seven times a day and seven times in a day turn again to thee, saying I repent, thou shalt forgive him." (Luke 17:3-4.)

If the offender would not repent and not ask to be forgiven, the offended one is not required to forgive. Is it reasonable to suppose that man is required to be more generous than his God?

A child of God is of the

Father and is like Him and has His spirit of compassion and is always ready to forgive those who come with words of repentance. The most bitter wrongs are forgotten and the hardest heart is melted when the offender says in humble contrition, "I am sorry, forgive me." But there are offenders who will not humble themselves. They will not repent nor acknowledge their offenses.

Notice what Jesus has to say about such offenders: "It is impossible but that offenses will come; but woe unto him through whom they come. It were better for him that a mill stone were hanged about his neck and he cast into the sea, than that he should offend one of these little ones."

The late Bro. McCann in his book "The Lord our Righteousness," puts the blame for causing division where it belongs. Where he refers to Paul showing the true spirit of Christian sacrifice, when he offers to give up eating meat for the good of his weak brothers. "If this spirit can be imbibed by every brother and by every sister who calls Jesus Lord and Master,

troubles will not grow into divisions neither will the church drift worldward. To seek not our own but another's good will settle with ease the following questions: The use of wines and liquors as a beverage; the use of tobacco; the wearing of gold and costly array; the dressing for fashion; the playing of cards, pool and the like for pastime; the going to parlor dances, balls, shows, theaters and parties; and the duty of hearing the church on all questions where principle is violated.

The gospel lays down broad principles of right, leaving it with the church to formulate rules, to make discipline, to lay down laws by which these principles may be most successfully carried into effect. He furthermore states, "In proportion as a church fails to recognize this principle she fails in compactness of organization, in unity of work, and in proper discipline." This was written thirty-six years ago, when the denomination of which Bro. McCann was a member had rules and discipline, but it would not fit in now. It is sound and reasonable

doctrine, notwithstanding.

The persons offended are often accused of causing disturbances in the church for stating their objections to worldly movements introduced that in their judgment are not in harmony with gospel teaching and are severely criticised for changing church relationship when in their judgment believe that they can live closer to the requirements of the Bible.

Bro. S. N. McCann has this to say in his book, "We illustrate the position of the true child of God by the following diagram, (he draws) one large cone and a number of small ones. The small cones a, b, c, represent the creeds of the world; the large cone with the word Bible printed all over it represents God's people, those who do not their own wills but the will of God.

"Let cone 'a' represent the Mormon church—they have some Bible. Under their preaching a man believes and resolves to follow Christ in all things. Instead of looking to Joseph Smith and following their creed, he looks to Christ. The Mormon church will not

hold the man, but he presses on as light opens.

"Let cone 'b' represent the Methodist church, this is the next best light that the individual sees. If he looks to Christ and His word, willing to follow where he leads, the Methodist church will not hold him; but as soon as he can get nearer to Christ he goes. But if the man looks to John Wesley or to the Methodist discipline he is lost in creedism.

"Let cone 'c' represent still another church that is the next best light that the individual gets, and he at once presses to it, still looking to Christ and the word for guidance, that church will not hold him if he can get nearer to Christ, but if he looks to some man or the teaching of the church and reasons the word away, he is lost in creedism, salvation is impossible to him."

We might go on picturing cones until the thousands of orders or denominations were referred to, but the individual would find no permanent home in any one of them until he found the one with Bible written all over it and all through it.

God has a people that are

filled with His spirit and yet who live His word in the little as well as the great things, creeds and -isms will not hold him when he can get nearer to Christ's word. The true child of God may be found wherever you find a man willing to come to the light as fast as he can see it. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. Remember that a true child of God is always ready and willing to accept light and to get it even though it causes him to forsake father and mother, though it isolates from children and kindred, and causes his name to be cast out as evil." (Matt. 10:35-39.)

The idea that a man should not change church relationship is a wrong one. If a man is willing to follow Jesus he must change church relationship whenever he can get nearer to Christ. The man who wills to sacrifice God's word rather than church relationship belongs to an ism and he cannot be a true child of God, "Lord not my will, but Thine be done," means to say, Lord, Lord and do what

Jesus says. (Matt 7:21.)
1250 E. 3rd St.
Long Beach, Cal.

**THE LATTER END IS
WORSE WITH THEM
THAN THE BEGINNING**

II Pet. 2:20

J. H. Beer

This scripture is spoken directly to the followers of Christ, by the apostle Peter, to those who have obtained like precious faith with us, according as His divine power has given unto us all things that pertain to life and Godliness urging them to careful attention in living the Christian life, in V. 21 says: For it had been better for them not to have known the way of righteousness than after they have known it to turn from the holy commandments delivered unto them. In our meditation of the Epistles, of the Apostle Peter, and also of the present conditions of worldliness permitted and upheld in the Church of The Brethren, without protest, where I formerly held my membership. They certainly have lost their claim as being a Church of protest; (Two Centuries of the

Church of the Brethren, page 22-25.) For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. (Again I quote from pages 36-27.) They were a plain people, the spirit in which they were born and the purpose for which they came into being demanded an earnest, plain, simple life. The clothing of the soul in the beautiful vestments of righteousness was of untold more value and concern to them than the clothing of the body. Even an inclination of their part to go with the changing fashions of the world would have been grossly inconsistent with the principle on which they started out and would have been most disastrous in its effects on their mission and work. It is just as impossible today to live after the dictates of worldly pride and fashion and at the same time live a life consecrated to God.

If the church organized in 1708 was built on the foundation (Christ) 1st

Cor. 3:11, and stood for the whole gospel for two centuries before permitting the doctrine of modernism or liberalism, in its results to cause worldliness and pride, which resulted in a reorganization known as the Dunkard Brethren church, accepting the doctrine and ruling of the 1708 organization to the year 1911 when the worldly element was in control of the former organization. If the 1708 organization was the true followers of Christ in obedience to His word before they apostatized, certainly the Dunkard church, who reorganized and accepted the doctrine of the former church must be justified in contending for the faith once delivered to the saints.

There are many who are on the wrong way and are not satisfied with existing conditions where they are but lack courage to take their stand for what they know to be right. To follow Jesus, requires us to travel on the straight and narrow way. (Matt. 7:13-14), Enter ye in at the strait gate; for wide is the gate, and broad is the way, which leadeth to destruction, and

many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.

Dear brethren, why halt between two opinions? If the Lord be God follow Him, but if Ba-al, then follow him. (I Kings, 18:21.) What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness. (II Cor. 6:14-17.) Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you

God wants His true followers to separate themselves from those who disobey His word. For the time is come that judgment must begin at the house of God, and if it first begins at us, what will be the end of them that obey the gospel of God. May God give deliverance to those who are in bondage, for if they are freed by the gospel, then are they freed indeed.

—Denton, Md.

Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

MODERN CHURCH TRENDS

No. 4

Some Bible teaching on the great apostasy.

The word "apostasy" is not a Bible word, though what it means is a Bible teaching. It means the forsaking of scriptural principles. "A total departure from one's faith or religion." There are many scriptures pointing to the thought that in "the last days" there is to be a great turning away from the faith of the word of God. Jesus and the apostles have emphasized in their teaching that Antichrists, false teachers and deceitful workers should be numerous before and near to the close of the Christian age.

In II Thes. 2:1-4 we gather that Paul wished to correct a misconception and quiet the fears of the Thessalonians regarding the nearness of "the day of Christ." He says: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." Two

happenings were pointed to before the day of Christ should come. First: a falling away, or as in the revised "the falling away." Second: "The man of sin" to be revealed. Moffatt's translation of the whole passage reads: "With regard to the arrival of the Lord Jesus Christ and our Master before Him, I beg of you, brothers, not let your minds get easily unsettled or excited by any spirit of prophecy or any declaration or any letter purporting to come from me, to the effect that the day of the Lord is already here. Let nobody delude you into this belief, whatever he may say. It will not come till the rebellion takes place first of all, with the revealing of the lawless one, the doomed one, the adversary who vaunts himself above and against every so-called god or object or worship, actually seating himself in the temple of God with the proclamation that he himself is God."

There are very significant teachings in this passage which should greatly interest us all. Before Christ is to come there will be a great apostasy, a great fall-

ing away or rebellion against the truth and against any god or so-called god and with the declaration that man is God. Not only will there be unprecedented worldliness in the church as pointed to in the message to Laodicea with the Savior's name, authority and presence denied, but there will be an utter abandonment of the doctrines held by the church down through the centuries.

This will all mean a wider spread of the doctrines of "Modernism," if not the prevailing belief in these doctrines over the world. It will mean, doubtless, a denial by the church leaders generally of the inspiration of the scriptures, the divinity of Christ, His supernatural birth, His expiatory death, His resurrection, the creation according to Genesis, fall of man and all such fundamental teachings of the Bible. It will mean that men according to this "New Theology" are not sinners in need of a Savior, but must work out their own salvation and destiny through education and science. No longer will men need to repent or obey the gospel.

Already these teachings are spreading world-wide. many so-called religious leaders in universities and theological schools are boasting about the progress of this "Liberal Theology." Those who hold to the old-time teachings handed down to the church through the centuries are, in educated circles, considered to be behind the time. They are thought by many to be uneducated, even ignorant as well as dogmatic. Everybody is supposed these days to be tolerant toward those who can no longer endorse the faith as formerly taught in the churches. This is what makes the outlook especially dark at this time.

Surely we are living in perilous times. Surely we are nearing the "day of the Lord," and the "falling away" from the faith is now come to pass. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (I Tim. 4:1.) This time must be here. Men have, and boast about, the "Form of Godliness, but deny the power." This "new

theology," this "modernism," has power and increasing power with men, but it has no power with God in the saving of souls.

The situation in Russia at this time looks, to a marked degree, like a fulfillment of the scripture in Thessalonians. The Russian authorities are doing all they can to "oppose and exalt themselves above all that is called God, or that is worshipped." They have decreed that "there must not remain on the territory of the U. S. S. R. on May 1, 1937 a single house of prayer to God, and the very conception of "God" will be banished from the boundaries of the Soviet Union, as a survival of the middle ages which has served as an instrument for the oppression of the working masses." This decree is said to cover one-sixth of the land surface of the earth. It is made unlawful to teach any child a single verse of scripture. It is claimed that no such precedent can be found in the history of the world, that all the people of a nation were forbidden to worship any form of deity. The Russian will have no

God of any conception.

The people of all nations, even heathen nations, have worshipped one or more gods of some kind. But the Russians will have none. One writer says if they worship at all it is a man, and a dead man at that. In great numbers they gather in reverence before the dead body of Lenin which has been embalmed and encased in glass.

Since starting this anti-God movement a few years ago it is estimated that twenty-five millions of atheists between the ages of fifteen and twenty-five have been reared up in Russia, and younger ones coming on. These are entirely loyal to the system even though "it enslaves them body, soul, and spirit." In a university a two-year course is offered granting "the degree Doctor of Atheism." No pains are spared in spreading this terrible system broadcast in every nation of the world.

In carrying out their decree "It is proposed to annihilate all religious schools by depriving all the "servitors of religious cults" of their allowances of food and the necessities of life." Whether or not the dictator

of Russia is some kind of a forerunner of the Antichrist, he is thus employing the tactics of that terrible personage as pointed to in Rev. 13. Atheism is in this case the "mark of the beast." None may buy or sell without it.

Since Paul says that the Antichrist must be revealed along with the "falling away" some might ask, who is he? All must admit the difficulties in the way of an explanation. Of him we know nothing except what is said of him in the scriptures. Opinions differ. I believe he will be a world dictator with power to say what shall be or not be among men. He will be a persecutor. He will be a superman or at least deceive men into believing he is such. He will claim that he is God. And he will fight against God, against Christ, and seek to destroy the worshippers of God. Doubtless he will come out of a league of nations or some world court.

With some example of dictators now among the nations and with men aspiring for such positions, and others now advocating their needs, why should it be

thought either impossible or improbable for such a one to arise. Paul says he must be revealed. God is being denied and man is being exalted. Ministers are learnedly discoursing about the "divinity of man" and the "humanity of God." They are telling us in great confidence that Christ is divine and in the same sense man is divine. With many such blasphemous teachings coming from leaders in the churches and from universities and theological schools, and such doctrines spreading, do we think it impossible for the world and a back-sliding church to turn to just such an Anti-christ as is described in the Bible. Refusing to hold fast to the name of Christ and denying His faith, they turn to the proud "lawless one, the son of perdition." Our Lord said to the Jewish leaders: "I am come in My Father's name, and ye receive me not: if another shall come in his own name, him ye will receive," (Jno. 5:43).

Just a few words as to "the day of the Lord." It designates the time of judgments upon an ungodly world. If the reader will

trace the words through the Bible he will see in the many passages how terrible are these judgments to be visited upon the people and nations. I can point to two or three only. "Woe unto you that desire the day of the Lord; to what end is it for you? The day of the Lord is darkness, and not light. . . . Shall not the day of the Lord be darkness, and not light, even very dark and no brightness in it?" (Amos 5:18-20.) "Alas for the day; for the day of the Lord is at hand, and as a destruction for the Almighty shall it come." (Joel 1:15.)

The time is a time of darkness because the light of the gospel of Christ is obscured. Steps must then be taken to restore the light. "For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee." (Isa. 60:2.) Man has obscured the light and it must be restored by the returning Redeemer. (See verse 20 of chapter 59.) It shall then be said: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Omak, Wash.

SIN AND THE CHURCH

Z. L. Bussear

Sin is any word, action, commission or desire contrary to the law of God.

We find the original sin was the first man, Adam, when he rebelled against God. Paul in writing to the Romans (5-19) said that in one man's disobedience many were made sinners and this sin was communicated to the whole human family. The psalmist David realized this when he said (51:5), "Behold I was shapen in iniquity and in sin did my mother conceive me." James 1:15 says, "Sin when it is finished bringeth forth death."

Sin and death entered into the world by the malice of the devil and Adam by his disobedience and yielding to the temptation of Satan has made us all guilty in the eyes of God. Now what is the remedy?

God looked down on this sin cursed earth and so loved the world that He gave His only begotten Son that whosoever believeth on Him might not perish but have everlasting life. (Jno. 3:15.) So as by one man

sin entered into the world and death by sin so death passed upon all men. (Rom. 5:12.) For all have sinned, but as in Adam all die so in Christ all shall be made alive (I Cor. 15:22) for as the first man, Adam was made a living soul the last Adam (meaning Christ) was made a quickening spirit. (I Cor. 15:45) Then Jesus Christ by His death has restored life to us, by His obedience He has reconciled us to God for God was in Christ reconciling the world to Himself. (II Cor. 5:19.)

Our Savior says in Matt. 12:31-32, "All manner of sin and blasphemy shall be forgiven unto man but the blasphemy against the Holy Ghost," or in other words denying the power of the Holy Spirit. Now should not the attitude of the church toward sin be the same as that of Christ? For we find in that wonderful prayer in John 17, these words: Holy Father, keep in Thine own name those whom Thou hast given me that they may be as we are and the glory which Thou gavest Me have given them that they may be one even as We are one.

As Jesus was passing down the street of Capernaum on day He saw Levi sitting at the receipt of custom, a man of wealth and business ability and He said unto him, "Follow Me," and he arose and followed Him and directly after this Matthew made a feast in order that he might present Jesus to some of his friends and companions, the Pharisees complained of Him for eating with Publicans and sinners. Jesus said unto them that they that are whole need not a physician, but they that are sick. I came not to call the righteous but sinners to repentance. (Matt. 9:12-13.) We find this same attitude toward the woman at the well, as He sat there tired and thirsty He became so interested in this Samaritan sinner He drew from her a confession that she was living the life of an adultress. That she was desirous of a better life and that He was the Christ, (John 4) and she immediately left her water pot and went into the city and told her experience and many came unto Him.

Then Jesus on His way from Gallilee to Jerusalem

came in contact with Zacchaeus, a publican, a sinner, a man who had come to his wealth possibly through dishonesty, yet when he confessed his sin and made right his wrongs Jesus said, "This day is salvation come unto thine house for the Son of Man has come to seek and to save that which is lost." (Luke 19:9-10.)

The thief that was crucified along side of Christ confessed his guilt and just reward for his deed asked Jesus that he might have mercy for him. Jesus said, "Today shalt thou be with Me in paradise." (Luke 23:42-43.) As Jesus hung on the cross suspended between heaven and earth he prayed for his assassins, "Father forgive them for they know not what they do."

Did Jesus consult His disciples who should come into their number as His followers? On a certain occasion when the disciples found one casting out devils in Jesus name they forbid him, but Jesus says, "Forbid him not," and also another time, they asked if they should call down fire from heaven to consume a certain village because it would not

receive them. He rebuked and said, "You know not what kind of spirit you are." (Luke 9:45-55.)

Has the church any right today to wave this one aside and say you are a thief we cannot use you, or you are an adultress, we don't dare to take you in, or you have taken life, there is no repentance for you?

Isa. 1-18 says, "Come now, let us reason saith the Lord. Tho your sins be as scarlet, they shall be white as snow, tho they be red like crimson they shall be as wool." Then why not let those benighted souls come and fall as it were at the foot of the cross and cry out as one fold, "Wash me thoroughly from my iniquity and cleanse me from my sin." (Psalms 51:2.)

I hear Jesus say something like this, "Behold, I stand at the door and knock; if any man will hear My voice and open the door I will come in and sup with him and he with Me." (Rev. 3:20.) "And if any man will come after Me let him deny himself and take up his cross and follow me." (Matt. 16:24.)

Kaleva, Mich.

OBITUARY

Clarence Elmer Dick, Jr., oldest son of Clarence E. and Anna (Kauffman) Dick of Waynesboro, Pa., took suddenly ill and died within a few hours. A number of the brethren will remember of meeting Elmer while visiting in the home of his grandmother, Sister Anna Kauffman, who has an apartment in the Dick home.

Elmer was born in Waynesboro, December 7, 1912 and died June 23, 1933.

He attended the Waynesboro public school and graduated with the 1933 class a few weeks ago. For the last eight years he has been a member of the Church of The Brethren and took much interest in the work of the church. A number of the brethren well remember seeing Elmer for the last time in this world the day of our love feast, June 3-4. How truly it was stated by some of the ministers that spoke, "We have met as we never shall again." In less than three weeks time Elmer had the summons, "Child come home."

Surviving are his parents, three brothers, his Grandmother Kauffman and aunt, Lillie, also his grandfather, Thomas P. Dick, all of Waynesboro.

Funeral service was held Monday, June 26th at 2:30 o'clock at the home in charge of Rev. Levi Ziegler and H. M. Stover. Interment was made in Green Hill cemetery.

The following poem was written by Elmer:

Prayer During Battle
Lord in this hour of tumult,
Lord in this night of fear
Keep open, oh, keep open
My eyes, my ears.

Not blindly, not in hatred,
Lord let me do my part,
Keep open, oh, keep open
My mind, my heart.

—A. Mae Thorp,
R. 2, Waynesboro, Pa.

* * * * *

NEWS ITEMS

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CHIEF, MICH.

The members of the Pioneer Dunkard Brethren congregation met at the home of Bro. Joseph Swihart on Saturday evening, July 8th and held their love feast.

Eld. Z. L. Bussear officiated, assisted by the deacon brethren. We were made glad to have one sister to unite with us, who formerly held membership with the Church of The Brethren.

At an early hour Sunday morning we came together for morning worship and breakfast, followed by preaching service at 10:30 o'clock. Text Jno. 14-6, presenting the thought that Jesus' way was one of simplicity and self-denial and although He had temptations and disappointment He came out victorious and offers unto us everlasting life.

Joseph Swihart, Cor.

LOWER YORK COUNTY, PA.

We, the Lower York county Dunkard Brethren held our love feast on Sunday, May 28th, 1933.

We were blessed with a beautiful day after fine showers during the previous night and morning which reminded us of having spiritual showers during the day while the

sun shines as well. Our members assembled themselves very fine, those even that lack means and conveyances arranged to gather with us to enjoy this day of service.

We were also glad to see our neighboring brethren and sisters and friends come and enjoy the day with us. They surely were all welcome and may they with many others come back again.

At 9 o'clock a. m. the Sunday School was opened and conducted in a general way by our superintendent, Bro. J. G. Ness, and Bro. J. W. Galley of Mechanicsburg, Pa., led us in prayer.

At 10 o'clock preaching services began. At this time we were minus visiting ministers yet and though home ministers took charge of the opening which was conducted by the writer. Scripture reading was Hebrews 10:19. Bro. J. L. Johnson of Mechanicsburg, Pa., was called on and led us in prayer, after which Elder J. L. Myers took charge and preached very forcibly and with power on the subject of faith. Heb. 11:1, text.

In the meantime visiting ministers were dropping in and Bro. Myers gave the service over. Bro. Harry Smith of Mechanicsburg took charge and for his text took Luke 5:1-11, and he was followed by Bro. J. L. Miller also of Mechanicsburg. We then were dismissed and served dinner.

At 1:45 o'clock p. m. we opened the song service. At 2 o'clock Bro. Ray Shank took charge reading Romans 4, and prayer by Bro. Shank. Bro. Benjamin Lebo of Mechanicsburg then spoke on the subject, "Gratitude," I Thes. 5:18.

Bro. J. A. Miller followed Elder Myers, made a few remarks. Bro.

Smith read I Cor. 11; Elder Arthur Rice, Frederick, Md., preached the examination sermon, followed by Bro. Smith.

At 6:30 o'clock we again assembled to observe the sacred ordinance and communion. Eld. J. A. Miller officiated, Bro. J. W. Galley led in prayer; Bro. Abraham Gible read the scripture, St. John 13. Elder Rice spoke on the ordinances; Bro. Ray Shank read John 19.

We enjoyed a glorious meeting. May God bless all the holy brethren and sisters all over the brotherhood with such meetings and help us all to be fruitful unto the end so that we might all be gathered in as one unbroken family where He shall again gird Himself and serve us in my prayer.

—Charles H. Ness, Cor,
Dallastown, Pa.

LOWER YORK COUNTY, PA.

We, the Lower York county Dunkard Brethren, held our quarterly council July 17th, 1933 in the evening at 7:45 o'clock in the church at Shrewsbury with our members fairly well represented to transact the business again concerning the church and all business was again disposed of in a fine and pleasing manner.

This meeting was opened in a general way by the writer using song No. 340 in the Brethren Hymnal and for scripture reading I Thes. 5, and also led in prayer after which our Eld. J. L. Myers took charge of council. We decided to have permanent set time for our love feasts, the fourth Sunday in May and the first Sunday in

November. Hence our love feast will be this fall on the 5th of November.

At this time the writer and Bro. D. K. Marks were chosen delegates to represent at the district meeting of the first district, and there were strong admonitions given concerning going to worldly amusements where a child of God should not be seen.

In this issue we shall again announce our series of meetings beginning August 13th, 1933. Bro. Benjamin Lebo of Mechanicsburg has consented to be with us as the evangelist and we again extend a hearty invitation to as many as can make it possible to attend these services. We surely solicit an interest in your prayers in behalf of these efforts, and Bro. Lebo as well, that we might have a glorious meeting in every respect.

Remember the date for our love feast, November 5th. Come.

—Charles H. Ness, Cor.
R. 1, Dallastown, Pa.

GOSHEN, IND.

The members of the Goshen church desire to announce our quarterly council October 7th, with Bro. J. P. Robbins in charge.

On October 8th, we extend a hearty invitation to all, to attend our all day harvest meeting. Following the harvest meeting we expect to hold a series of meetings with Bro. J. P. Robbins in charge. We invite all who can to worship with us and also ask an interest in your prayers in behalf of our meetings.

—Sister Martha Wallace.

WAYNESBORO

We wish to state that in our last writing we stated 15 ministers being present at our love feast, but mentioned 14 of them. Bro. Racer of Virginia also was here.

We had formerly received three more to our number at this place, two sisters and a brother.

We are expecting to have evangelistic meetings the last two weeks of August with Bro. J. A. Miller in charge of these meetings. Your presence will be much appreciated, come and worship with us. We also ask an interest in your prayers in our behalf that the preached word may fall upon good ground and be the means of enlarging the kingdom.

We were very much pleased to have Bro. Thomas Ecker come and preach for us on July 9th. The subject which he used was "Christ the Head of the Church." Scripture Eph. 1:22.

We have Sunday School each Lord's day morning with preaching following. Evening services every other Sunday evening.

—A Mae Tharp,
R. 2, Waynesboro, Pa.

OBITUARY

Mary Elizabeth Hollinger, daughter of Elder Jacob and Rachel Hollinger was born January 31, 1864, in Shelby county, Ohio, and passed on to her rest June 26, 1933, at her home near Newberg, Ore., aged 69 years, 4 months and 26 days.

On June 13, 1886, she was united in marriage to James Harp. To this union were born five children,

three boys and two girls.

She is survived by her faithful husband, James Harp; one step-son, John W. Harp, Buford, N. D.; and three sons, G. Earl Harp, Shouldice, Alberta, Can., Samuel C. Harp, Marysville, Wash., J. Albert Harp, Portland, Ore.; two daughters, Miss Ollie A. Harp, Portland, Ore., Miss Bessie M. E. Harp, Newberg, Ore.; and twelve grandchildren; also one brother, S. G. Hollinger, McFarland, Calif.; and one sister, Mrs. A. J. Kauffman, Arrowwood, Alberta, Can. She also leaves many friends in the various places in which she has lived, as she was one who won many friends by her winsome ways and Christian life.

At the age of fourteen she gave her life to her Savior, and dedicated her life to His service by the holy ordinance of baptism. She lived a consecrated and faithful life, serving her Master in many kinds of church work. Especially did she love the work as a Sunday School teacher, beginning at the early age of sixteen, and serving almost continuously in this capacity until poor health took her from active service. She was also faithful in caring for her duties as the wife of an elder of the church.

Funeral services were conducted by Bro. J. D. Miller, June 28th, at 3 p. m., from the Church of The Brethren, with interment in the Hillcrest Memorial Park cemetery.

Forty-seven years we walked together,

Through cold and heat and inclement weather;

But the storm came at last that laid her low

And marked the place where I must go.

But by and by in some sweet day
 We'll meet in heaven to stay alway;
 Her passing brings us sorrow and
 pain,
 But the life she lived makes our loss
 her gain.
 So surely we'll meet in that mansion
 above
 To dwell where the light is the
 light of God's love.

—James Harp,
 Newberg, Ore.

NOTICE

Last year during the fall months we ran rather short of manuscript for the Monitor. In order to avoid this we urge our writers to put forth a little extra effort so that our files will keep well supplied this fall.

We certainly appreciate the effort that has been put forth by our writers in supplying us with material which we feel is sound and as such, constructive and edifying to the church.

Judging by the sentiment of the letters coming in we believe the Monitor is supplying the need of its constituency well. May we all strive to keep it such.

A word to our church correspondent we think in place: In writing news

items, obituaries, etc, please be brief and write plainly, using pen and ink. There has been a lack of care on the part of some in this line of late which adds considerable to the duties of your servant. Will you help us?

We feel there is need of a greater effort being put forth in securing renewals and new subscriptions. It seems easy on the part of some to fall into a state of unconcern and indifference in this matter. We urge especially Monitor agents to get busy and push the good work along. The support and cooperation of all is needed.

With this issue we are dropping a number of delinquents from our mailing list. Should the Monitor cease to arrive at your address it is likely that you have delayed renewing your subscription too long.

—Editor.

MY BIBLE

When I am tired, the Bible is my
 bed,
 Or in the dark, the Bible is my light,
 When I am hungry, it is vital bread,
 Or fearful, it is armor for the fight.

When I am sick, 'tis healing
medicine;

Or lonely, thronging friends I find
therein;

If I would work, the Bible is my
tool;

If I am ignorant, it is my school.

Or play, it is a harp of happy sound;
If I am sinking, it is my solid
ground.

If I am cold, the Bible is my fire,
And it is wings, if boldly I aspire.
—Youth's Companion.

THE HOME FIRESIDE

It's fine when the daytime closes
And troubles are lain aside,
And sympathy filters around you
At home in the eventide.

It's fine when the sun of leisure
Clears clouds of business away,
And gilds the evening hours
With calm at the end of the day.

It's fine when the daytime closes
And heart finds balm of content,
In gath'ring 'bout your fireside—
Forgetting the day just spent.

It's fine when faith and affection
Entwine your heart with love;
Thus weaving a wreath of heaven
Serene as the azure above.

It's fine to feel a caressing
With arms just yearning for you;
Awaiting to give you a welcome,
Arms that are faithful and true.

It's fine when home folks await
you
With patience untarnished as gold,
And opens your door with a gladness
That welcomes you into the fold.
—Selected.

NOW I LAY ME DOWN

Softly ebbs the gentle twilight
Silver stars gleam one by one,
Peace and rest come stealing o'er us,
Now the busy day is done.
Kneeling by the snowy bedside
While tired eyelids droop and peep
Children's voices lisp the story,
"Now I lay me down to sleep."

Simple words of faith, most holy,
Blessings asked for days to come;
Thanks to God for mercies given,
For their parents and their home.
Oh, those scenes of happy childhood
Graven in my memory deep,
Are the little drowsy murmurs:
"Now I lay me down to sleep."

Back through years that seem like
ages
Mem'ry haunts me like a wraith;
And my heart's forever yearning
For my childhood simple faith,
And when life is near its closing
When the shadows 'round me
creep,
May I use the same old story,
"Now I lay me down to sleep."
—Selected by C. R. Gehr.
Minburn, Ia.

ALL THINGS IN JESUS

"For He satisfieth the longing soul,
and filleth the hungry soul with
goodness," (Ps. 107:9.)

Friends all around me are trying to
find
What the heart yearns for, by sin
undermined;
I have the secret, I know where 'tis
found,
Only true pleasures in Jesus
abound.

Some carry burdens whose weight
 has for years
 Crushed them with sorrow and
 blinded with tears;
 Yet One stands ready to help them
 just now,
 If they will humbly in penitence
 bow.

No other name thrills the joy-
 chords within,
 And through none else is remission
 of sin;
 He knows the pain of the heart
 sorely tried,
 Both need and want will by Him
 be supplied.

Jesus is all this poor world needs
 today,
 Blindly they strive, for sin darkens
 their way;
 O, to draw back the grim curtains
 of night,
 One glimpse of Jesus and all will
 be bright!

—Selected.

* * * * *
 * **YOUNG PEOPLES** *
 * **SPACE** *
 * * * * *

A LAMB CRYING IN THE MOUNTAINS OF WEST VIRGINIA

Retha Shaffer

I am a lamb of our shep-
 herd, Jesus Christ. Only
 in his service of not quite
 two years, but I feel lonely
 with no other young people
 of my age around me that
 belongs to the same precious

faith "that was delivered
 once for all unto the saints,"
 nor anyone else except my
 father and mother.

If it were not for my Lord
 setting such a good example
 and telling all who would
 come unto Him, this would
 indeed be a most miserable
 place to live. I am think-
 ing of David when Absalom
 was trying to take the king-
 dom. How his servants were
 trying to take David's life;
 and of Saul, how he tried to
 slay David. The devil is
 trying to ensnare God's
 people in many ways.

There are so many people
 who think if you make a
 profession of any kind or
 even go to church and read
 the Bible, they will be saved.
 How sad it is to feed lambs
 on weeds when they need
 and desire the pure sincere
 word of God. I want to
 say to all that live close to
 houses of worship and
 especially to the young
 brethren and sisters not to
 neglect "assembling your-
 selves together for wor-
 ship." You have a great
 and blessed privilege to
 enjoy that we isolated mem-
 bers would be glad to share
 if possible.

The Bible Monitor is wel-

comed in our home and we all like to read it. It helps us along in letting our feeble light shine. I want you to pray for me that I may not fall, but that I might live such a life that, those surrounded may see Christ, and accept Him as their Savior.

May God bless all the Monitor readers and help us to meet one another in that heaven above.

—Star Route,
Parsons, W. Va.

HOW READEST THOU?

It is one thing to read the Bible through,

Another thing to read to learn and do;

Some read it with design to learn to read,

But to the subject pay but little heed.

Some read it as their duty once a week,

But no instruction from the Bible seek;

While others read it with but little care,

With no regards to how they read, nor where.

Some read it as a history, to know How people lived three thousand years ago;

Some read to bring themselves into repute

By showing others how they can dispute.

While others read because their neighbors do

To see how long 'twill take to read it through;

Some read it for the wonders that there are,

How David killed a lion and a bear.

While others read it with uncommon care,

Hoping to find some contradictions there!

Some read as though it did not speak to them,

But to the people at Jerusalem.

One reads it as a book of mysteries And won't believe the very things he sees;

One reads with father's specs upon his head

And sees the things just as his father said.

Some read to prove a preadopted creed,

Hence understands but little that they read;

For every passage in the book they bend

To make it suit that all important end.

Some people read, as I have often thought,

To teach the book instead of being taught;

And some there are who read it out of spite,

I fear there are but few who read it right.

So many people in these latter days, Have read the Bible in so many ways

That few can tell which system is the best,

For every party contradicts the rest.

But read it prayerfully and you will
see,
Although men contradict, God's
words agree;
For what the early Bible prophets
wrote
We find that Christ and his apostles
quote.
So trust no creed that trembles to
recall
What has been penned by one and
verified by all.
—Selected, I.M. R.

THE GUIDE BOOK

Ask for the Guide Book, the Bible
from heaven,
For our salvation its pages were
given;
If of a truth you are seeking the
way,
Ask for the Guide Book, believe and
obey.
Heed not the voice that bid you
remain,
Heed not the false guides who seek
only gain;
Ask for the Guide Book, its teach-
ings are true,
Heeding it daily will carry you
through.
Though you may teach that the
Savior has died,
Claim to be just and appear sancti-
fied;
Still, if the law of the Lord you
deny,
"Vain you profession," the Lord
will reply.
—Selected, Ida M. Roberts.

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SUNDAY SCHOOL LESSONS

July 2—John 10:1-21
July 9—John 10:22-42
July 16—John 11:1-17
July 23—John 11:18-37
July 30—John 11:38-57
Aug. 6—John 12:1-19
Aug. 13—John 12:20-36
Aug. 20—John 12:37-50
Aug. 27—John 13:1-17
Sept. 3—John 13:18-38
Sept. 10—John 14:1-14
Sept. 17—John 14:15-31
Sept. 24—John 15:1-27

BIBLE MONITOR

VOL. XI

September 1, 1933

No. 17

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE BUILDING

Now that the foundation has been revealed to us, we naturally turn our thoughts to the building that is to be constructed upon the foundation. It is a well known fact that even though we have a solid foundation, a building that is composed of poor material or improperly constructed is unsafe and sooner or later will fall. This is true with our spiritual building; even though we build upon the sure foundation, if we use the wrong kind of material or do not construct it properly it shall not endure permanently.

Here again we notice, the One that revealed to us the sure foundation has also given us instructions regarding the material to be used and the proper method of constructing the building

for permanence. Because of the dangers attendant in this building process we are admonished thus: "Let every man take heed how he buildeth thereupon," We notice that in this matter also, men exercise the power of choice. Material in abundance is placed at our disposal and it remains for us to decide what kind of material shall go into this building, that which is unsound, imperfect, questionable or that which is sound, perfect, meets the requirements and harmonizes in every respect with the foundation.

Much depends upon the choice of material as to the soundness of the building and its ability to endure. "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest, for

the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is." (I Cor. 3:12-13.)

Some valuable information is given also in the following: (II Peter 1:3-4) "According as His divine power hath given unto us all things that pertain unto life and Godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

It is reasonable to conclude that every thing that goes into this building should be truth and righteousness else it would not endure. In the foregoing passage we are instructed that by the "exceeding great and precious promise" we may be partakers of the "divine nature" and it is this thought which we wish to notice. Certainly everything that goes into our spiritual building should not only harmonize with the foundation but should be of the same makeup or

material; Thus in partaking of the "divine nature" for our material which is to be used in the building we exercise wisdom knowing that such material alone shall endure.

Then too, we notice after selecting the proper material, great care should be exercised in assembling it properly, "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience Godliness; and to Godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ," (II Peter 1:5-8).

We notice in this reference the traits of this divine nature as well as the order in which they are to be placed in the building; thus we must use virtue, knowledge, temperance, patience, Godliness, brotherly kindness and charity all of which are essential and are to be added to the building in the order given. It is a well

known fact that God is a God of order. The things that have been created and placed in a sphere of activity operating in unison and harmony evidence this very plainly. Were it not for this, one could not imagine the confusion and violence that would prevail in the universe.

We believe this to be true in the life of the individual and the church as well. To experience success in constructing his spiritual building one must certainly use the system outlined in the scriptures and we believe the failures in the Christian life are due to a lack of care in this line.

In the church it is just as true, for saith the scripture, "Now therefore ye are no more strangers and foreigners but fellow citizens with the saints and of the household of God; and are built upon the foundation of the foundation of the apostles and the prophets, Jesus Christ Himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through

the Spirit." (Eph. 2:19-22).

Here we notice the thought is stated of being "fitly framed together" in the church. In order to accomplish this there must be system and order. Then too, as in the construction of a building there must be some "fitting" done. It is not always that every piece fits in its place properly and often there must be some paring or sawing off done. In the church this is true and the fitting is done through disciplinary work without which the church cannot maintain its integrity nor operate successfully.

Thus system, order and discipline are vital matters in this spiritual building. Otherwise confusion, violence and disintegration shall result. This has been definitely proven to us in our own experience. The Dunkard people have always been a people that believed in system, order and discipline and for nigh two hundred years care was experienced in these matters and the building grew "unto an holy temple in the Lord" but with the approach of these "last days" and the advancement of worldly

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Ezra L. Wolf, Quinter, Kansas, Associate Editor.

knowledge, the culture and refinement of the unregenerated intellect, men became uplifted and exalted in mind, rejected the instruction given in the scriptures on these matters, refusing to exercise discipline in the church and the downfall and confusion which resulted therefrom speaks for itself as to the wisdom of the procedure. In spite of this, however, we are glad that the enemy did not succeed in completely demolishing the building but out of the ruins there is rising up a building as was in the beginning, one con-

structed of the proper material and according to the instructions given us by the "wise Master builder." Knowing what has happened in the past we feel great care should be exercised in choosing material and exercising system, order and discipline in the work of the church. To our sorrow however, it seems in our efforts to provide safeguards in our work there has been a tendency of some who seemingly have imbibed of the modernistic and unsafe theories to the extent that the progress of the work has been hindered.

Thus we have noticed when matters have confronted us which have required system, order and discipline some have contended that it is not necessary to be so exact or strict in regard to these "little matters" and thus have on some things prevented a definite and clear decision and understanding. This we think is not for the best. It will be remembered, years ago with the coming of these modernistic tendencies this same argument was noticeable and in time prevailed to the destruction of the building. So we feel

it necessary to throw out a word of warning for all to be on the lookout for any unsound doctrine that may confront us and be prepared to overthrow it. With system, order and discipline as given us in the gospel we can have unity and harmony and grow "unto an holy temple in the Lord," without it we shall have strife, contention and confusion and our building shall not stand. Therefore, "let every man take heed how he build thereupon."

**MODERN CHURCH
TRENDS**
No. 5

Progress of Unsafe Trends

We have discussed the turning point or crisis which must be reached before the church can finish her course. It is thought that we ought to be able to get our bearings and determine, if possible, whither we are bound, and what may be expected just around the bend in the road. This cannot be unless we believe in, and are willing to consult our guide-book, the word of God. Its instructions alone must be depended upon to serve as

guide-posts as to our course and how far we have come.

It is not claimed that we have had such fulfilment of scripture prophecy as to conclude unmistakably that the crisis of which we have spoken is now upon us. This cannot be so definitely determined. No, not yet. Many, perhaps we might say most, of the prophecies relating to such a time are to be fulfilled when this time arrives or just previous to it. There will then be no mistaking their import on the part of the wise and true child of God. The trend toward the final consummation is what we are concerned with. How long it will be we know not. But great events come fast in our day, and we cannot tell what a day or a year will bring forth.

If it is shown that we are moving toward a certain point, it is certain we will reach the point sooner or later, unless we face about or change the course. It is folly to close our eyes and ears, as so many seem to be doing, and just follow with the crowd because there is a crowd.

The Bible most certainly teaches that in the end of

our age the great mass of the people will be blinded with a false hope. Many leaders in the churches, and especially in the seats of learning, are fast turning or have already turned from the true source of light and wisdom, the eternal word of God. Ignoring and ridiculing the teachings of the Bible, many have blinded their eyes through their so-called enlightenment, which men have founded on hypotheses, speculations, guesses and conjectures. If the blind lead the blind, will they both not fall into the ditch? "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ." (Col. 2:8.)

It is not an agreeable task to point to the failings of the church membership, and especially of the leaders. It is more pleasant to think and speak of their steadfastness, devotion and spirituality. We know the Master rejoiced when He could give such loving words of encouragement and promise to the faithful members in the seven churches. In their

poverty and weakness He gave them what they needed. His words are for all such in every age. On the other hand, He did not hesitate to point to what was not praiseworthy. He knew every motive and what was in man, and He did not cast about for some excuse to be "tolerant." In warning the unfaithful He did not mince words or leave them to guess at His meaning. The warnings He gave in these messages and to His disciples while yet in the world, and such as have been given by all who have patterned after Him have no doubt saved countless souls from eternal ruin.

Those who stand by and see the encroachments of worldliness and false teachings in the church, and say nothing to warn the people, cannot claim Christ for their example. Such as are leaders and will do this are betraying the trust of their high calling. They are like shepherds who flee when the wolf comes to devour the sheep. They are faithless watchmen who will not warn the people upon the approach of the enemy. The blood of the slain will be required of them. (See

Eze. 33.)

But to be more explicit; if the leading churches of our time have drifted into worldliness and are now drifting, as we believe they are, into inexcusable unbelief, should it not be known? And it is known. Not by all, no, for some will not see it. But many in the churches have given warning. Some books have been published, and the editors and writers of a few religious papers have spoken with no uncertain emphasis in exposing the apostasy in these churches. It certainly seems a poor time for the smaller denominations to start following in the lead of these larger churches. It is more in keeping with true wisdom for them to stand by their principles and "be watchful, and strengthen the things that remain."

Being swayed and led by outside influences has ever been a source of danger to God's people. This danger in great degree faces the Church of the Brethren. In more ways than one the leaders are desirous of being, if possible, like other churches. Farther on I wish to notice how in

methods and in the message of the church this is having an effect that is not good.

If I have understood the claim of the Dunkard Brethren movement, they were founded mainly upon the plea of uncontrolled worldliness in the Church of the Brethren. I will say nothing for or against this plea at the time it was made. But now, this is only one of the pleas which might be entered. We now have not only worldliness to a degree unknown in the past, but we have other systems of teaching which are unsafe for the reason that they are un-Biblical.

Many congregations in the larger churches have been turned over to ministers who have accepted the theory of evolution as to the origin of animals and man. Many others will say nothing against it lest they appear uneducated. The same is true of many in my own congregation. It should be known by all that before one can accept such theories he must first be led to discredit the scriptures. If any one can discredit the Bible so as to be led into this evolutionary belief he will find it comparatively

easy to imbibe what we might call the milder teachings of the "Modernist." Having reached this stage, there is really no stopping place for such a one. The Bible to him gradually becomes no longer authority for the settlement of any question with any degree of certainty. He is now adrift upon the broad sea of uncertainty, easily carried about by most any wind of doctrine having behind it some theory of science.

Post-millennialism is another system of teaching which has spread through the church in recent years. Many, while not accepting the teachings, have regarded it is not harmful, and have thought those holding such views should teach them with no opposition. In a way I have so thought myself. To such an attitude may be attributed the unprecedented spread of many perverting doctrines in the last quarter of a century.

Looking now, as regards this teaching, at the unsafe methods pursued in spiritualizing and making figurative numerous plain scriptures, and seeing the effect this is having with those who have accepted the

doctrine I have concluded that it has served no more and no less than as an opening wedge into the evolutionary and modernistic theories. The same methods are pursued in promoting belief in each of these doctrines. This is to lead toward discrediting the scriptures. For this reason they seem to stand together and fit into each other.

Other installments of these articles will be concerned with the subjects mentioned, namely, worldly evolutionary and modernistic trends in the church. As set forth it is believed these are gradually and rapidly tending toward the final state of departure, which the word of God teaches will be rife at end of the Christian dispensation.

I hope I may not be out of place in calling attention to a few of the evidences of these things in our denomination, and a few of the extremes to which they have led many of the leaders in other churches.

—Omak, Wash.

And He said to the woman, thy faith hath saved thee; go in peace.

"I AM A VOICE"

B. F. Masterson

"He said, I am the voice of one crying in the wilderness." (Jno. 1:23.)

There was a report current in Jerusalem that caused quite a stir, a mysterious preacher, a cryer in the wilderness of Judea. He is preaching the baptism of repentance for the remission of sins.

His message as well as His appearance, work and success, perplexed the higher ups in Jerusalem. They at once decided that a committee of Priests and Levites be appointed to go and learn if possible who this remarkable person might be. Since this was at an age that the people were looking for the Messiah, the question arose who knows but what this is the one which is to come.

When the committee approached John they plied him with many questions. Who art thou, mysterious preacher? Art thou the Christ? Art thou one of the prophets, or art thou perchance Elias?

No, answered John, I am neither one of the prophets nor the Messiah, I am no one, I am the voice of one.

Notice John's modest manner in the presence of these prominent persons from the city. Would he have possessed an exalted spirit so prevalent in this age in the rank and file of the ministry he would have introduced himself something like this: "I am he of whom it is written, 'Behold, I send my messenger before the face of the Messiah. I am John the Rabbi, Rabbi.'" But John was no one, simply the voice of one.

If there was any honorable title attached to his name he left that to the Lord, who said, "Verily, I say unto you, among them that are born of women there hath not risen a greater than John the Baptist." Truly he that will humble himself shall be exalted.

In the 23rd chapter of Matthew in the first paragraph Jesus refers to those who occupy the office of the ministry who possessed an exalted spirit, who loved the uppermost seats at feasts (banquets) and the chief seats in church, and greet-

ings in public places, and to be called of men Rabbi, Rabbi. These titles of honor and dignity, Clark says, were in great vogue in our Lord's time, same as D. D. and Rev. in our day.

But Jesus said to his disciples, "But be not ye called Rabbi, for one is your master even Christ, and all ye are brethren." In order to grasp the full meaning of these words, "And all ye are brethren," one must empty himself of self, then they will sink down deep into the innermost feeling. Think of the heavenly feeling you experienced at a love feast, where the Holy Spirit was prevailing the audience, where we were sitting together in heavenly places, where nothing was done through vain glory, but in lowliness of mind, one esteemed the other better than himself, where all were equal in Christ Jesus. What a glorious experience! A foretaste of heaven.

If Jesus was here now He would say to His followers, Be ye not called Doctors of Divinity, for there is only one Divine Physician, Jesus. Nor reverend, for there is only one who is "Holy and Reverend." (Ps. 111:9).

"All ye are brethren," Christ closes the paragraph in which He refers to these titles of honor and dignity by saying, "But he that is greatest among you shall be your servant, and whosoever shall exalt himself shall be abased and he that shall humble himself shall be exalted," so we see the way to arrive at the highest degree of dignity in the sight of God, is to be willing to become the servant of all. Nothing is more hateful in the sight of God than pride. There is no minister in the church of Christ that deserves a higher commendation from the Lord than John the Baptist, and he said, "I am no one only the voice of one, crying in the wilderness, preaching repentance to prepare the hearts of the people for the reception of their Savior.

About thirty-five years ago I visited a Brethren's school in the east, a teacher pointed out a student whom he said was aiming for a D. D. degree, he said, do you know what D. D. stands for in the Church of The Brethren? "Death to Dunkerism." I did not comprehend the truth of the expression at the time,

neither did I expect to live to see the truth of the expression verified. Sure enough, the higher education with its accompaniments has gotten control of the church and has killed the true spirit of brotherhood, dropped the token of brotherly love, the kiss, and scattered the flock. But thanks be to God, He gathers together His sheep from here and there and brings them into His fold where they can enjoy seasons of refreshing from the presence of the Lord as of yore, and appreciate the promise of the Lord, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

Long Beach, Cal.
1250 E. 3rd St.

ACCESS TO GOD

Bel Warner

Secured by faith. (Eph. 4:13.) "In whom we have boldness and access in confidence through our faith in Him."

What could be more blessed than the assurance we find in this, "Blessed is the man whom Thou chooseth and causeth to ap-

proach unto Thee; that he may dwell in Thy courts; we shall be satisfied with the goodness of Thy house, Thy holy temple." (Psalm 65:4.)

While this access, to begin with, was for Israel, it is also for us, all who will accept God for our Father and Christ as our Savior.

My heart was made glad in my research and prayer for guidance for this article, when I turned to and read Isaiah 56:6 which reads as follows, "Also the foreigners that join themselves to Jehovah to minister unto Him, and to love the name of Jehovah, to be His servants, every one that keepeth the sabbath from profaning it, and holdeth fast My covenant; even them will I bring to My holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon Mine altar, for My house shall be called a house of prayer for all peoples." (Also 7th and 8th verses.)

Therefore access to God is open and so plain, there seems no reason for people to grope in darkness not knowing which way to go nor why they are stumbling.

Dear sister and brother,

with God's divine favor let us do all we can with the ability He has given, to show people this access to God that many lost ones will be brought into His fold.

Hoping these lines will be incentive to travelers on the King's highway to double their efforts for salvation not only for themselves but also for others.

Let us pray to this end.

R. 2, B. 20 A.,
Estacade, Ore.

CONVERSION

L. A. Shumake

1. How often is this word found in the Bible?

Once. (Acts 15:3.)

2. What importance does Christ attach to conversion?

"Except ye be converted ye shall not enter into the kingdom of heaven." (Matt. 18:3.)

3. What has the Lord to do in our conversion?

"No man can come to Me, except the Father which hath sent Me draw him." (Jno. 6:44.)

4. What are some of the results of conversion?

Sin blotted out (Acts 3:19); time of refreshing

(Acts 3:19); power in service (Luke 22:32); a pure life (Rom. 6:2); love of brethren (I Jno. 3:14); Obedience (Luke 6:46).

5. What is changed in conversion?

Heart and spirit (Ezek. 36:26); life (Rom. 6:2-4); affection (Col. 3:2-3); service (Rom. 6:6).

6. What are some essentials in conversion?

Faith (Acts 16:31); repentance (Acts 3:19); obedience (Matt. 7:21-27); child-like simplicity (Matt. 18:3).

7. Does conversion change a man's traits of character?

Only so far as these traits of character have been perverted by sin. It does not take away temper, but makes us the master rather than slaves of our temper. It does not take away weaknesses, but God gives us grace and power to overcome them. It does not change our talents, but the use of these talents is changed from instruments of darkness to instruments of light. In the case of Paul, for example, it was the same Saul of Tarsus, changed from a servant of Satan to a soldier of Jesus

Christ.

8. What is God's invitation to the unsaved?

"Turn ye, turn ye, from your evil ways; for why will ye die!" (Ezek 38:11).

9. What encouragement does the Bible give to those who labor for the salvation of the lost?

"He that converteth the sinner from the error of his way shall save a soul from death." (Jas. 5:20.)

10. What about the man who frequently has a new "experience," each time claiming that he had never been converted before?

The chances are that he needs it again.

11. Is it not true that some people are taken into the church unsaved, and afterwards converted?

There is no doubt about it. But this "conversion" is not liable to happen quite so often. The cases are very rare where a man is soundly converted and doesn't know it.

12. What about those who profess conversion and live in sin as before?

"How shall we, that are dead to sin, live any longer therein," (Rom. 6:2). "Like as Christ was raised from the dead by the glory of the

Father, even so we also should walk in newness of life." (Rom. 6:4.)

Louisa, Va.

NOTICE

We, the Plevna Dunkard Brethren, expect to commence a series of meetings Sunday, September 17th and continuing until September 30th, inclusive, with Bro. Lawrence W. Beery of Union, Ohio, evangelist.

We extend an invitation to all who can, to be with us in these meetings and also to our communion which is on the first Saturday of October, always.

J. A. Leckron, Clerk,
R. 2, Greentown, Ind.

THE HANDICAPPED MOTHER'S TRIALS AND REWARD

Dear readers, brethren and sisters in the Christ: In the hope of helping some anxious inquirer, I write these facts: In my school-boy days I lived in and with the family which I now describe. From the parents, from others who came from the same locality, and from personal contact of more than seven years I learned

substantially this (for brevity I will call the parents John and Mary):

John was a country lad, son of a Methodist class leader, honest, of excellent habits, a "model" young man, a non-Christian, Mary was a devout Christian. They were married—each probably expected to easily win the other to his (or her) religion. They were early settlers, farmers, in Illinois. John was very untidy and immodest in his home but strictly against the "social sin." Mary was tidy, an exemplary Christian, a church lover, and so far as possible, a strict observer of the sanctity of Lord's Day. But John thought otherwise. He taught that the vilest criminal and the holiest saint would equally share ineffable glory in heaven; his life and his religion exactly agreed. He usually arose very early Sunday morning and (1) left home before anyone else awoke, leaving no clue to his whereabouts until his return, generally late at night; or (2) "Hurrah boys, we must plant corn, build fence, stack grain," or something else to keep busy all day. The rest of the week

he rose any time from seven to ten a. m., and retired any time before midnight. In short, an hour lost on Sunday was irreparable—worse than ten hours lost other days. He was just as irregular with meals, work, and sleep. He was a superfine blacksmith, a very poor farmer, and a poorer manager of his business.

Mary rose early the year around—four to six a. m.—worked unceasingly—except for meals—until about 10:30 p. m. She did the housework for the entire family, including spinning her own yarn, knitting and darning the hosiery, making and mending nearly all the clothes until yarn was made by machinery—about when her eleventh child was born.

She also milked from three to five cows, morning and evening, fed the hogs, calves, and hens, and hoed in the garden. I have never known a more faithful, affectionate, patient, self-sacrificing wife and mother, a more perfect "love-slave" to her entire family. John required the girls to work in the field much of the time.

Time passed on. Bill, the oldest, served in the Civil

war from 1861 to 1865, including 15 months in rebel prisons which reduced his weight over 50 per cent. Mary worried almost incessantly during this time, while John seemed undisturbed. John loved Union soldiers—except his “Bill”—and small children—except his own. He once made a box cradle for baby, but Mary rocked it too much to suit him, so he knocked the rockers off. When a little baby, five or more months old, disturbed his night slumbers he would take it from Mary, spank it severely, hand it back to Mary and go to sleep. Her begging and pleading for baby were in vain.

John was not wilfully bad, malicious; he meant to be, and doubtless, actually thought he was good to his family. But he was a very poor provider in fuel, food and raiment. If Mary asked for a little meat or for a calico dress she was liable to be told, “Your are always wanting something to eat up or wear out.” Neither Mary nor the children received half as good treatment as they were entitled to as mere slaves. In short, John was a tyrant, an awful

fault-finder, blamed Mary and the children for everything, accepted no blame to himself, never offered to kiss Mary, and very seldom gave her or a child the slightest compliment. He utilized his evening (if at home and not asleep) in scolding and fault-finding. Even after retiring, he would lie awake and tell Mary of her faults, her failures here, there, and elsewhere, emphasizing her “religion.” Mary would lie by him and cry, weep, and cry but would not retaliate—that would be sin, she thought.

Bill and four others were now “young folks;” not one was a Christian; all loved dancing—an almost unpardonable sin to their mother. But, against her own wishes, she would help them to dress neatly, to appear well and unembarrassed. I think this helped her much—every child loved her dearly.

The nearest known church services were nine miles distant; this was prohibitive. Grieving over the lost condition of her family, yet standing alone, she started her family altar in this way; after all others

were in bed, the lights out, she very timidly prayed to God to save her children. Preaching and Sunday school came within four or five miles. Riding in an old farm wagon on rough pine board seats of various lengths, she attended these services with her children—two of whom won premiums for learning Bible verses. Later, pioneer evangelists started a “revival” near her home; she and her children attended. One night, intensely burdened, she fought the battle of her life against Satan. The struggle was intense until the Lion of Judah broke Satan’s chain and the Holy Spirit came in mighty power. Mary’s victory was complete.

What about her children? Well, one was converted, then another, and another until nine came to Christ. From well known facts, it is fairly certain that all these nine will meet “mother” in heaven.

945 Austin St.,
Kalamazoo, Mich.

And let us not be weary in well doing; for in due season we shall reap, if we faint not. (Gal. 6:9.)

* * * * *
* **YOUNG PEOPLES** *
* **SPACE** *
* * * * *

IDLE WORDS

Robert L. Myers

There are several forms of idle words that I wish to call to the reader’s attention.

First, that which we say hurriedly and without thinking. We should not lose control of ourselves and say things that we afterwards wish we had not said. (James 3:8) “But the tongue can no man tame, it is an unruly evil full of deadly poison.”

Next, that which we teach but do not live and practice. To those who know us and watch our lives, our teaching does very little good if we do not practice it. (James 2:20) “But wilt thou know, oh vain man, that faith without works is dead?”

Next is joking and jesting and foolish talking. We should be careful about our conversation. Jesus said in Matt. 12:36, “But I say unto you, that every idle word that men shall speak they shall give account

thereof in the day of judgment." (Eph. 5:4) "Neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks."

Next is our manner of conversation, especially among young folks. We should find pleasure in only pure thoughts and conversation. (Matt. 5:8) "Blessed are the pure in heart for they shall see God."

If we would not want our parents or teachers to know our conversation, what will we do or say when we come before the great Judge, who even knows all our thoughts?

R. 7, Peru, Ind.

THE PRAYER OF CHRIST

Elma Jamison

Prayer, the communion with God was a very important phase of the earthly life of the Son of God. From the very beginning of his active career to the close thereof we find him again and again alone and in prayer.

Perhaps the first instance of Him praying, we have on record is at the baptismal scene in Luke 3:21-22. He

who was baptized that "He might fulfill all righteousness" found it necessary to pray at this time.

We often find Christ rising early in the morning and seeking the solace of prayer before a strenuous day, (Mark 1:35). He who is our example in all things withdrew from the multitude and prayed in secret, (Luke 5:16; Matt. 6:5).

Then again before the choosing of the twelve we find him spending an entire night in prayer to God, teaching us that every effort to advance His cause should be preceded by prayer and with no limit of time. (Luke 6:12, I Thess. 5:17, Col. 4:2).

In Matt. 11:25-26 we hear Christ praying before the multitude thanking God that even the most ignorant and unlearned understood the will of God while it is hid from the wise and prudent.

We read that Christ always gave thanks for the meal before partaking of it. Before the feeding of the multitude (Matt. 15:36), before the bread and cup at the Last Supper (Matt. 26:26-27), and before the meal with the two at

Emmaus, (Luke 24:30).

In Luke 9:18 we find Christ alone with the disciples praying, also in Luke 9:28-28 on the Mount of Transfiguration.

In John 11:41 we hear Christ praying over the grave of Lazarus, showing us in this instance the omnipotent power of God and His hearing prayer uttered at all times.

Christ in Luke 11:1-4 and Matt. 6:1-8 gives us the perfect prayer for His followers to use.

Busy as Christ was during His short ministry we find that He had time to bless and pray over the children brought to Him. (Matt. 19:13-14).

In John 12:27-28 we hear him praying that the Father save Him from the hour and that He glorify His name. This incident should teach us not to pray for the Father to deliver us from the trials of life, but all should be done to the glory of God.

In John 17 we have what is sometimes called the high priestly prayer. A prayer so full of pathos it ought to stir our innermost being. The Son of God had finished the work the Father had given Him to do.

I wonder if we can say at the close of life that we have done all in our power to do? Though the heart of Christ was burdened with the sins of mankind and the agony soon to be endured, He prayed for others, for His disciples, for all who believe on them, even down to us.

In Luke Christ prayed in Peter's behalf that his faith might not fail at the crucial hour. He also admonished Him to strengthen the brethren after His conversion. So should we also pray for the weak and erring ones that their faith fail not.

In the prayer of Gethsemane, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will but as Thou wilt" is a wonderful lesson for us, (Matt. 26:36-44, Luke 22:40-44). Our prayers need not be elaborate or eloquent to be heard by the Father. Always while praying for something we especially desire we should pray "not as I will but as Thou wilt."

The soul of Christ was exceedingly sorrowful with the approaching of the hour and even through the abuse and agony of it all He could

pray Father, forgive them for they know not what they do (Luke 23:34), teaching us by example to pray for them that despitefully use us and persecute us.

We follow Him to the cross and hanging betwixt heaven and earth surely He had reason to utter, "My God, My God, why hast Thou forsaken Me!" And later we hear Him pray, "Father into Thy hands I commend My spirit."

May we so live that we can thus utter at the close of life. If Christ the Son of God found it necessary to pray so frequently to the Father, how much more ought we weak mortals to do so.

From the manger to the cross
Not a moment's time was lost,
Jesus prayed unto the Father,
All the way.

Quinter, Kan.

OBITUARY

Mrs. Ruth Dukes Conrad was born in Randolph county, Indiana, on November 17, 1859 and departed this life on Monday, July 24, 1933, being 73 years, 8 months and 7 days of age.

In the year 1866 she was married to Thomas Dukes, who preceded her in death in the year 1905. To this union were born six children, five sons and one daughter, all of whom survive.

In the year 1912 she was united in marriage to George W. Conrad, who survives her.

Early in her youth she gave her heart to God and has remained faithful unto death.

Bro. and Sister Conrad formerly were members of the Church of The Brethren (he a deacon) and wishing to retain the principles as set forth in the church at their baptism they became members of the Dunkard Brethren church soon after its organization to which they firmly held.

Funeral services were conducted by Bro. A. J. Yountz, assisted by Bro. Joseph Miller and Rev. Smith, the latter a member of the Baptist church where the funeral was held. Text: Phil. 1:21.

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NEWS ITEMS

SWALLOW FALLS, MD.

July 1st at 2 p. m. we met in a special council to consider the matter of a brother that would not adhere to the church, and recognize the Elder in charge. The committee that was formerly appointed by Elders meeting, was called and had relieved him from all official positions and membership until he will be reconciled and work with the church and Elder in charge. This left the church without a

minister close enough to take care of the work. So our Elder D. S. Flohr took the voice of the church whether we should elect a minister or not, and it was decided to elect one. But in the election two brethren were chosen.

In the wisdom of the church and the Elder in charge as well as the committee it was decided to ins all both, and so Bro. Z. L. Mellot; and Bro. Henry Mosser were installed into this office. We pray God's richest blessings upon them that they may be able to preach the word in the fear of God and fearlessness of man.

Bro. Moses Fike preached for us Saturday evening and Sunday morning he brought to us spirit filled messages in both services. It is wonderful to hear a minister at the age of 96 years so ably preaching God's word. And we hope that he may continue in strength both in body and mind.

Come, brethren, you that love the Lord,
Who taste the sweetness of His word.

In Jesus' ways go on,
Our troubles and our trials here
Will only make us richer there
When we arrive at home.

—Martha G. Folk.
R. 1, Fort Hill, Pa.

PLEASANT RIDGE

The Pleasant Ridge congregation have decided to hold an all day Harvest meeting Sunday, August 27th. A special invitation is extended to everyone. Come and spend the day in God's worship. A basket dinner will be served at noon.

We have been fortunate in securing Bro. Kesler to hold our series of meetings. God willing, they will begin September 24th and close with our love feast October 7th. Again we urge anyone who possibly can to be with us and hear Bro. Kesler's messages.

Our Bible study class on Sunday evening was again opened during the summer months. We have been having some wonderful classes on the approaching coming of our Lord.

Our hearts have been made to rejoice that our dear Bro. Kiser has so improved in health that he is again able to meet with us. He gave us a short talk one Sunday that was an inspiration to everyone present.

—Sister Ruth Drake.

WAUSEON, OHIO

Our elder, Bro. Hostetler come among us and held four night meetings previous to our love feast of June 17th, and visited in the homes of the brethren and others and we were all very much encouraged and built up in the faith.

One brother was received into the church.

About fifty surrounded the Lord's tables and engaged in the sacred ordinances of God's house and we can surely say we were all blessed with a spiritual blessing in this communion.

Among the number that were with us was Elder Royer, Sister William Ebersole and her sister; Sister Beck whose parents live in this congregation. These were all on their way home from Annual meeting to Dallas Center, Ia.

Our Sunday School has increased

till we now have an average attendance of 26 and Bro. Clyde Miller has promised to come and preach for us every two weeks. He was with us August 6th and our elder, Bro. Hostetler was with us August 13th. We are sure very thankful for what these good brethren are doing for us. We expect to have a Harvest meeting September 10th and extend a hearty invitation to any and all to come and worship with us on that day.

Sunday School and preaching in forenoon and preaching in afternoon with a basket dinner. Come praying.

Ben Morningstar.

CHIEF, MICH.

We, the members of the Pioneer church of the Dunkard Brethren will hold our love feast on Saturday evening, October 7th, at the home of Bro. Joseph Swihart.

Preaching at eleven o'clock on Sunday following. To those meetings a hearty invitation is extended.

We thought perhaps some minister would stay. We need your help. We need your prayers so continue to pray until you can come this way.

—Joseph Swihart,
Cor. and Monitor Agent.

WAUSEON, OHIO

The West Fulton congregation has decided to hold a Harvest meeting on September 10th and are extending a special invitation to all those folks that at one time attended services at this place to come and worship with us for an

all day meeting with a basket dinner. Sunday School at 10 a. m., preaching following and sermon in afternoon. Come and enjoy these services with us.

Ben Morningstar.

THE SUPREME NEED OF THE CHURCH TODAY

J. H. Beer,

That the church is face to face with new and trying conditions the thoughtful minister is convinced. The church has toiled and suffered, and is not without great honor among us today; but it behooves us to realize that she is facing the powers of darkness in these times, in a way she never has before, at least that calls for heroism, if she is to fulfill the purpose that was in the mind of Christ when He sent her forth into the world. The church which was in the ages hidden in in God," but later revealed to men on earth, has in our day become so hidden in the world, that we use the phrase the rediscovery of the church. We would stir the Christian of our day to a realization that the schools and social clubs cannot be classed in the same category with the church. They can

not rightfully be represented as on an equality with the church, they are enterprises of human devising.

During the war many enterprises, some commendable and some the very opposite classifying the church as only one of the valuable institutions of a community, placing the church on a level with other public institutions, which has taken an astonishing hold upon the people. If we are to re-discover the church we must cast away the rubbish which was thrown over her when she was classed on the low level with modern Christendom.

We must get beneath the surface. (Eph. 1:22-23), "And hath put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him that filleth all in all." We must discard the idea that high school boys may deliver addresses on how to conduct the church, and that the church is the out-ri-gger of popular amusements.

The church was dear to the heart of Christ. (Eph. 5:25-26), "Husband love

your wives, even as Christ also loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word." (I Cor. 1:2), "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints," Men who are not gathered out of men, are not of her.

The church being composed of saved sinners, makes her boast of Him who saves, and urges that He and He alone, is worthy of such an enterprise how dear the church is to Jesus Christ, starting at His heart (the act is settled) the church is sanctified and cleansed by the washing of water by the word that He might present it unto Himself a glorious church not having spot or wrinkle. He gave Himself for it, that He might present it to Himself. It is too costly to be cheapened, if our Lord treasures it so dearly, we must not think to hold as ordinary.

What the church stands for: We learn from His word that it is something definite, of heavenly origin, the gathering out of souls, united in oneness in Him, and they are called His

body, the message like the church is too emphatically authoritative to be degraded to the low level of human advisory. And yet there is a persistent effort to make the church the instrument of questionable amusement and of indulgences which are evidently frightend with destruction.

(From the Home Review)
The sauer kraut supper held in the parlors of the church, Thursday evening, January 26th, was a very excellent one and was largely attended. A display sign on the corner of a large church building reads, "One night of frolic each week a series of Bible expositions during passion week is to be followed by a minstrel show in the same church auditorium on Good Friday night." What ever the condition of the people promoting such as this, it is evident there is a plain duty for those who believe God's word, and are in the way of life, to give to those who will hear in this day, a re-discovery of the church.

There is a necessity of calling the people from the surfeit of human opinion and theory to the plain, whole message of the word

of God. The drift of the times is too nearly Bibleless to be truly Christian.

(I Pet. 4:17-18) "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall be the end of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (Rev. 18:4-5), "Come out of her My people that ye be not partakers of her sins, and that ye receive not of her plagues."

Denton, Md.

SWALLOW FALLS, MD.

Arrangements have been made for Bro. B. F. Lebo from Mechanicsburg, Pa., to hold our series of meetings beginning September 1 and closing September 9, with a love feast. We invite all who possibly can to be with us in these services.

Martha G. Folk,
Fort Hill, Pa.

NOTICE

District clerks take notice!

The Annual meeting minutes are now ready for distribution.

Since the expenses of

printing and distributing are to be borne by the districts, I would like for the district organizations to order for their respective congregations and distribute.

We can furnish copies to those not in touch with district or local work at 4c each plus postage.

Ezra L. Wolf, Clerk.

It was the writer's happy privilege to attend the late District meeting of District No. 1.

The meeting was well attended and much interest was shown in the work.

The business was taken care of promptly and harmony prevailed.

According to the reports from the various congregations and thoughts brought out during the periods of discussion it appears that the work in this district is moving along right well.

A number of members of the Pleasant Ridge church recently journeyed to the home of Bro. and Sister Amos Budd at Hillsdale, Mich., and had services for them. This proved to be a blessing to all concerned according to the report of Bro. Budd.

Renewals that are sent in now will not be credited on the mailing list at once. We have just corrected the list and if the date on your wrapper does not change at once after renewing do not be alarmed, in due time it will be corrected.

—Editor.

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SUNDAY SCHOOL LESSONS

- July 2—John 10:1-21
- July 9—John 10:22-42
- July 16—John 11:1-17
- July 23—John 11:18-37
- July 30—John 11:38-57
- Aug. 6—John 12:1-19
- Aug. 13—John 12:20-36
- Aug. 20—John 12:37-50
- Aug. 27—John 13:1-17
- Sept. 3—John 13:18-38
- Sept. 10—John 14:1-14
- Sept. 17—John 14:15-31
- Sept. 24—John 15:1-27

BIBLE MONITOR

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No. 18

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

STANDING THE STORM

While our minds are dwelling upon the matter of a "sure foundation" and a "safe building" we think it well to notice the reason why it is so important that men should exercise care in these lines. One of the main things that should be taken into consideration in constructing a building is the matter of safety. In order to provide this necessary feature the foundation and building should be such that it will withstand the severest storms for storms will come. This is true with our spiritual building and it is because of the "storms" and "fiery trials" which come that men should exercise such care. "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done

all, to stand." (Eph. 6:13.)

The divided state of so-called Christendom with the confusion and uncertainty prevailing only make the matter of safety as regards our foundation and building the more urgent. Indeed, in the light of scriptural teachings regarding the days in which we are now living we believe it high time that all professors of Christianity should pause for a bit and give serious thought to the safety of their spiritual building. It is a vital matter; the welfare of our never dying souls is at stake. It is a well known fact that all the different bodies posing as the church of Jesus Christ claim to be upon the "sure foundation" and that their building is "safe." There being so many differences of belief and practice it is certain that all cannot be

right neither can there be "right" in all the churches as is claimed by some.

Therefore it remains for the individual to search the scriptures in order to find the "sure foundation," "the true faith" and the "safe building." In this matter we are instructed thus: "Examine yourselves, whether ye be in the faith." (I Cor. 13:5.) Would to God that all men would follow this instruction and search for themselves in place of following other men who so often prove to be false teachers. In all matters that arise in such an investigation the only safe plan to follow is, "What saith the scripture?" To the earnest and sincere seeker a "thus saith the Lord" will settle all controversy.

On the matter which is before us Jesus gives us some important instruction as follows: "And why call ye Me Lord, Lord, and do not the things which I say? Whosoever cometh to Me and heareth My sayings, and doeth them, I will shew you to who he is like; He is like a man which built an house, and digged deep, and laid the foundation on a rock,

and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock. But he that heareth and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." (Luke 6:45-49).

According to the words of our Master here it was but mockery on the part of men to call upon Him as their Lord if they were not obedient to His teachings. This being the case it is certain that the great majority of the so-called Christian churches of today are but mocking God simply because they have rejected the plain and simple teachings of the Master as given in the Gospel, yet they profess to be the true church of Christ.

Then the Master follows up with an illustration that presents the matter we have in mind very well. Here He clearly states that those who hear and obey are those that build on a "sure foundation" and have a "safe building" and that

those who hear but do not obey are without a foundation and their building is unsafe. So then by exercising faith and being obedient to the gospel we can withstand the storms and fiery trials that shall come upon us.

There is another thought here we wish to notice too. In the foregoing illustration the one building was founded upon a rock, the other was built upon the earth. In other words "God" constructed the one building, (when man yields and submits, he becomes an instrument in the hands of his Maker) and man constructed the other (used his own ideas and theories). Result: The building of God stood the test while man's building went down and the ruin was great. When we view the religious situation in the light of this teaching it is alarming. It is very evident that the leaders of most denominations have lost faith in God and His word and are teaching and leading their people astray. In place of building safely according to the revelation of God they are building according to the ideas and theories of unre-

generated men. In view of this nothing else but downfall and ruin can be expected.

It was this situation that caused the Dunkard Brethren to take the stand they have. We have come out from among the confused mass of so-called Christendom, have declared our implicit faith in God as our Creator, Jesus Christ as our redeemer and the gospel as the will of God for men in all ages and it is because of this stand which we have taken before men that places us in such disrepute.

The evil power spoken of in the gospel that shall arise in the last days has already gained such control of the professing church that any people that will contend for the whole truth is oppressed and persecuted; and we believe the present condition is only the "beginning of sorrows."

We find that the way of faith and obedience is a way of storms and fiery trials. For, "We must through much tribulations enter into the kingdom of God," it has always been so, for in olden times we are told, "And others had trials of cruel mocking and scourging, yea,

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moreover of bonds and imprisonments: They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented, (Of whom the world was not worthy), they wandered in deserts and in mountains, and in dens and caves of the earth." (Heb. 11:36-38.)

"Yea, and all that will live Godly in Christ Jesus shall suffer persecution," (II Tim. 3:12.)

"Forasmuch then as

Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin." (I Peter 4:1).

We are now entering into a period of storms, troubles and fiery trials as a result of our withdrawal from and opposition to the present apostate church. Although we have declared our faith and have been trying to build safely it remains to be seen if our faith is great enough and our obedience to the word sufficient to carry us through intact.

A matter has arisen of late in our nation which is worthy of a brief consideration in connection with the foregoing. A plan has been devised by men whereby promise is given that we can return to prosperity if everybody will "sign up" and work under the "seal" of the "N. R. A." According to the plan an abundance of food stuff is to be destroyed in order to raise the prices, when thousands are suffering for the necessities of life. Then, the "boycott" is to be resorted to in order to intimidate folks and force them under the aforesaid

plan. Upon a little thought it can be seen that these matters and others connected with this plan are contrary to the teachings of Christ therefore a Christian man cannot partake of it. It is purely a "political" matter and in all probability is a step leading up to the "Mark of the Beast." If we are ever to experience peace and prosperity in this world it will be when men accept the plan as given in the gospel of Christ.

May we all be men of faith, conviction, courage and fearlessly stand for the gospel and its plan of justice, truth and mercy for peace and prosperity on earth and life everlasting beyond.

We are told (Heb. 6) that "God made promise to Abraham" and that when Abraham had patiently endured, he obtained the promise. In like manner the instruction comes to us who are now living. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love Him. (James 1:12.)

MODERN CHURCH TRENDS No. 6

Transitions

Before following along the lines mentioned in the last article, it seems some explanation should be made as to the position taken and why these articles are written and permission is secured for their printing in the Bible Monitor. Some have seemed to wonder about my church relationship. Also some ask, if I have not been affiliated with the Dunkard Brethren? Why my articles are sent to this paper? This has been made clear in connection with two or three articles printed heretofore. I will say more as to this.

At the age of sixteen I accepted the faith of the Brethren, now known as Church of The Brethren. At nineteen I was elected to the ministry, and for forty years have done what little I could to build up the interest of the church. For the past twenty-two years I have ministered to the little flock of like precious faith in this place.

From the first I have be-

lieved that our church leaders of the past have handed down to us the principles of truth founded on the word of God. At the cost of great sacrifice and devotion they have left us a goodly heritage, which is worthy of the best and sincerest efforts we can make to maintain and pass it on to our children and to the world. Those who can see it in this light I cannot but regard as my brethren.

But certain influences have been working for many years, which have brought about changes in the belief and practice of the church. We are being frequently told that we are passing through a period of "transition." This is very true. We are also told that, if we can but adapt ourselves to the changes as they come, all will go on smoothly. This, too, is probably correct.

Other churches have had their transition experiences. When all in these churches have adapted themselves to the changes, things have worked along smoothly. But when there were those who could not do this, divisions have resulted. The facts are that there have been so many "transitions," and

divisions and sub-divisions have been so frequent that it would seem that most anyone, whether religiously inclined or not, could hardly fail to find a church to suit him.

But transitions continue. There seems to be no end to them. The other churches have set the pace and the Church of The Brethren and other of the smaller denominations are following their lead. Probably the greatest transition of the Christian age is now confronting us and knocking for recognition. It is hoped the meaning of this statement will be made clear as we proceed.

Not all changes are harmful. Some of them are. The harmful changes have not usually come without opposition on the part of some of the membership.

There were changes in the attitude, the belief and the practice of most of the seven churches. And these changes were harmful. This we learn from the reproofs of the great Head of the church. All of the seven had faithful and commendable members except the last one. If there were any such at Laodicea they

are not mentioned. This church had gone the farthest of any in making changes, and she seems to have completely adapted herself to them, and was not in the least troubled or concerned about them. This attitude was her great misfortune.

Let us glance at others of the seven. Some of these had staunch, trustworthy members who were unwavering and loyal to the truth and the practice of the church as handed down from the apostles. This, too, can be said of them when the majority of the membership and even the leaders had side-stepped and deserted the true worship. This was greatly to their credit that they remained loyal to truth, and the highest praise was accorded them by the Master. They were like the seven thousand in the day of Elijah. In their example we have lessons to the children of God in all ages. From it we learn that no individual or group is excusable in going wrong because others do.

But we can not conceive of these faithful ones being unconcerned about the

changes in the church which brought the severe rebuke of their Lord and Master. They must have done what they could to stem the tide of encroaching evils. If they separated themselves, we have no account of it. If the admonitions given had been heeded, there of course would have been no need of a separation. If the admonitions had not been heeded, and conditions had grown worse, could they have been blamed for separating? They doubtless found comfort in encouraging one another according to Mal. 3:16.

Now my thought is that we are entering or have already entered a period of "transition" portrayed by the state of Laodicean church. Great portions of the leading churches have reached such a state, if indeed they have not gone far beyond it. Some have settled down seemingly to the thought that it is not only the normal state, but the most fortunate in the church's history. Many smaller denominations are following suit and are getting there fast.

This has not all come about without some delay.

A majority must first be favorable to such progressive changes. When this majority was secured the changes have come. With the majority is the balance of power. It could hardly be otherwise. It seems there is a human weakness in the outstanding belief that the majority must be right. A cause is thought to be vindicated when favored by the majority. Hence the enemy is never satisfied with a minority. He always works for the majority, and he usually succeeds, soon or late.

Again, if there are those who oppose an evil when informed that it exists, their influences does not count for much when not so informed. They usually go with the crowd. This is a very sad situation. It is the cause for many of the radical changes in attitude and belief in the church. Many are kept in ignorance until unsafe stages are gradually reached or developed. It is a situation which confronts us now. Many in the church do not see the danger ahead. Hence they are willing to stand with the majority or with certain leaders rather

than incur their displeasure.

As we face the facts we find the church in these respects like some of the seven churches. There are harmful changes in the teaching, the attitude and practice in our brotherhood. We have named some of these. Gradually a majority have either favored these or have assumed an attitude of indifference. The salaried pastors have fallen in line. This they must do as a rule, or make room for those who will.

We have reached the point where those who will stand in opposition to the things mentioned must drop out of favor. There are members in nearly every congregation, as well as ministers and elders here and there, who have found there is little they can do other than register their protests. Many are disheartened. We can but wish that all possible might be said and done for their encouragement. They have the choice of falling in line with the trend, whatever it may be, or of taking a back seat.

There has been one avenue of influence which has been more potent for the uphold-

ing of the time-honored principles for which the Church of The Brethren has stood in the past than the church paper. Its influence has been felt in every congregation. For long it has served as a unifying medium and for the establishment of the membership in the doctrines of the church, and for holding them forth to the world. The former veteran editor while serving for more than a third of a century probably did more to confirm the membership in the doctrines of the church than any man living or dead. And he has continued to write. But as one elder said to me years ago: "Brother Moore reminds me of a man out in a wilderness lifting up his voice, but none paying any attention." In some ways his has seemed to be a voice in a wilderness.

Through the Gospel Messenger our former writers were enabled to mould sentiment as in no other way. Through its columns many of them have opposed the unwholesome trends in the church. They thus were able to counteract wrong teachings and to check worldly tendencies. But these same writers have

found that if they would speak through the church paper they must be more and more careful not to oppose the general trend. The Messenger has been liberalized. Occasionally an article has appeared in opposition to doctrines always held by the church. Writers have had their articles rejected when writing in defense of long-established teachings in the church. There is a decided lack of space for such.

A prominent elder sent me a printed resolution passed by the elders and the District meeting of two adjoining districts. It is an outstanding protest against many forms of worldliness in the church. It of course seems out of date now, having come before these districts eight years ago. I can at this time quote only the first paragraph and the third resolution which bear on the thought we are considering:

"At a joint meeting of the Elders of eastern and southern Pennsylvania a committee was appointed to suggest some recommendations to these two State Districts, which, if adopted, should be helpful in stem-

ing the tide of worldliness that is making such rapid encroachments into the sacred precincts of the church."

3rd—"We appeal to the publishing house to open the columns of the 'Gospel Messenger' to a defense of these doctrines (of the church) and to refrain from publishing articles discrediting our Annual meeting decisions."

Reading these resolutions only shows how far we have come in the last eight years. How much effect they had at the time I do not know. As the years have passed there has been no improvements in anything pointed to. Nothing seemingly is thought, said or done about them now. As to opening the columns of the church paper, things have come to such a pass that writers have become entirely discouraged in any effort to oppose any of the forms of worldliness mentioned. Three ways are made use of in discouraging these writers, by rejection, by cutting out matter and by holding articles one to two years or more.

To those who have inquired as to why some writers have dropped out of

the church paper, I think this is a sufficient explanation.

Omak, Wash.

FOOLISH TALK

Grant Mahan

In his letter to the Ephesians Paul condemned several habits that people have; and among them was that of foolish talking and jesting. There are so many things condemned in the New Testament which professing Christian people engage in very freely, and among them all it is to be doubted whether there is one more common than this one which we wish to consider.

It might be well if we would acquire the habit of asking ourselves why we do the things that we do. If we were to do that, it is probable that we should leave undone many of these things. This foolish talking and jesting, I believe, is one of them. I do not know of anyone who does not at times engage in it. But why? Sometimes it seems to be done in order to cheer others up, make them look on the bright side instead of the dark side.

The desire, in itself, is not bad, rather it is a desire which all of us should have. But I believe there are better way to cheer people up than by talking foolishly or jestingly to them.

This, of course has reference principally to those who have taken upon themselves the cross and all that it means. And especially ought we to remember that such talk is "not convenient" in the church. Yet, before entering the house of worship, people stand around and gossip; there is laughing and jesting until the singing begins and they know it is time for services to begin. Does this manner of doing prepare one for worship? After engaging in such idle talk are we really prepared to enter the house of God and worship Him?

And then after the services so many of the congregation begin the same round of foolish talk. The sermon is, apparently, forgotten. Is it any wonder that there is so much complaint about the sermons when there is so little preparation on the part of the congregation for worship? We cannot get the

good out of the service unless we have prepared ourselves for it. No good thing that we are to receive of the Lord comes to us without our doing our part; and it is no more true of anything than of the sermon. We need to think on these things, and then change our ways when we go to church. We need to prepare our hearts and minds for the message and the blessing we are supposed to get, and surely will get every time we go up to the house of the Lord to worship, if we have sought Him, prayed to Him to prepare us for the service before going there.

But this is not enough. One must continue to hold the blessing after having received it in the service; and it cannot be held, kept, when foolish talking and jesting are engaged in as soon as the services are over. How often have we heard such talk and laughter immediately after service is dismissed. The inspiring words are forgotten, which could not have been the case if they had been received as they should have been. There is room for a wonderful amount of improvement in the way we act before, in

and after our church services. Sometimes there are those who are not ready to stop talking of the things of their pleasure even when the minister is ready to begin the services.

If we would but prepare for services before we go to them, not delaying the preparation until we are entering the church, there is no doubt but that we should receive greater blessing while there, and which would abide with us when we depart from the house of the Lord.

We cannot really worship if we attend to these things only a short time during the service; the Spirit does not move in and out in that way; He abides in or out; in if we are spiritually minded, but out if we are not spiritually minded.

It must not be forgotten that for the child of God "foolish talking" is "not convenient" at any time. Just before these words Paul wrote of certain things that were not to be mentioned among Christians, and I am sure we do no violence to the text when we say that foolish talking is one of the things that should not be heard among God's

people. It will do all of us good to "think on these things." The prohibitions given us were not given us that we might be less joyful, but that our joy might be full.

There is something seriously wrong with us if we cannot enjoy ourselves without "foolish talking and jesting." Our life is to be a happy one, and it will be such if we are "filled with the Spirit." And besides the effect a change in our manner of conversation would have upon us, it would benefit more than ourselves.

Homestead, Fla.

REJOICING IN THE GOSPEL

B. F. Masterson

"And the angel said unto them, fear not, for behold I bring you tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:10-11.)

Through all the ages of time man is the same. When we follow up the ramifications of sin, we find the re-

sult the same, subject to burdens, needs, fears, passions and despair.

On the plains of Judea the shepherds were keeping watch over their flock by night, when the angel of the Lord came upon them and the glory of the Lord shone round about them and they were sore afraid.

Shepherds were just ordinary people just like we are. They knew right and wrong for they were Jews, consequently they were versed in the Bible, being guilty of wrong doing and because of their guilty conscience they were sore afraid when that heavenly vision appeared to them. Human beings are afraid of everything—they fear their parents, of poverty, of disease, of old age, of death and of their own conception of God waiting on the other side of death to punish them for what they have done on this side.

Fear is the fruit of sin and inasmuch as all have sinned, all are under bondage of fear. Under the old dispensation man knew God as a God of vengeance, but in the angel introducing the gospel he calmed their troubled spirits by saying,

“Fear not.” In the new dispensation God is revealed as a loving Father, “For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption whereby we cry Abba Father.”

The angel enforces His injunction not to fear by two reasons, and each introduced with the word “for.” “For behold, I bring you tidings of great joy, for unto you is born this day in the city of David a Savior which is Christ the Lord.” Who would not rejoice in receiving such a glorious message direct from heaven? That would promise to remove that innate fear which keeps one in a constant state of terror.

This was the first sermon preached under the gospel dispensation and it was delivered by an angel. Its authority cannot be doubted and it shall be to all people, which includes my insignificant self which gives great cause for rejoicing. Surely God is no respecter of persons. It is indeed a precious gospel of good tidings, of great joy and it is a universal gospel to all people, all nationalities, to rich and poor, high and low,

learned and unlearned, who-soever will. No wonder the bible contains the word "weeping" but twenty times to the word "rejoicing" three hundred and ninety times.

What horrible fear the human race has experienced during all these slow centuries from the transgression in the garden to the present time, and the end is not yet. Jesus predicted the calamities that shall come upon the nations, "And ye shall hear of wars and rumors of wars; see that ye be not troubled, for all these things must come to pass, but the end is not yet. For nation shall rise against nation and kingdom against kingdom and there shall be famines and pestilences and earthquakes in divers places." (Matt. 24:6-7.)

Notice, Jesus says to His disciples, "See that ye be not troubled." Again He says, "When these things begin to come to pass, then look up and lift up your heads for your redemption draweth nigh, these things must come to pass." Our Master does not want us to fear in time of trouble, He said: "Fear not little flock

it is your Father's good pleasure to give you the kingdom." Again He says, "Let not your hearts be troubled, ye believe in God, believe also in me; in my Father's house are many mansions. . . . I go to prepare a place for you."

He does not want us to fear death which is the sting of sin. It is only a vestibule through which we pass from this earth to the sanctuary above, like we pass from the outside through the vestibule where we spare our hats and overcoats and enter into the sanctuary to worship. So in passing through death we cast off this mortal body and enter into the sanctuary above. He wants us to lay hold on the promise in time of trouble. He wants us to lift up our eyes unto the hills from whence cometh our help, "My help cometh from the Lord." (Ps. 121-1.)

The history made during my lifetime has brought inexpressable sorrow upon those directly concerned. There was the Civil war in our own nation, the France and Prussian war, the war between Turkey and Greece, between the United States and Spain, between Russia

and Japan, the world war, and between Japan and China, which are now engaged in combat; all these in one life time. Of all the heart rending horrors that these cruel wars brought about. How can it be reconciled with the angel's message? "On earth peace." And yet Jesus says these wars must come to pass. The gospel peace is the inward peace, the peace of the soul, being reconciled with God through Christ—that is lasting peace.

"In the world ye shall have tribulation, but be of good cheer, I have overcome the world." (Jno. 16-33.)

My peace I give unto you, let not your heart be troubled, neither let it be afraid. (Jno. 14-27.)

There are different kinds of peace, the peace we have with the Father, passeth all understanding and shall keep our hearts and minds through Christ Jesus. (Phl. 4:7.)

When we possess this peace we can rejoice in the Lord, when the tears are flowing in sympathy with the sorrows of our fellow-man, and our own sorrows.

Then there is the peace of

the world which is not lasting peace but it is the best the world can give. It is easily disturbed. It is the kind that say, peace, peace, when there is no peace. Then there is political peace, but it is not lasting, disturbance of peace between nations spell war and as long as the devil is loose there will be war. I think for this reason Jesus says, "there must be wars."

When the devil is bound and Jesus will sit on the throne of David to rule the world with His saints then there will be political peace. Having peace with God is the cause for rejoicing. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God. (Rom. 5:1-2.)

There is such a thing as weeping for joy. Seventy years ago I have attended services where the Holy Spirit moved the audience to tears when spirit filled sermons were delivered. "Blessed are ye that weep now for ye shall laugh."

"Blessed are ye when

man shall hate you and when they shall separate you from their company and shall reproach you and cast out your name as evil for the Son of Man's sake, rejoice ye in that day and leap for joy, for behold your reward is great in heaven." (Luke 6:21-23.)

"Rejoice that your names are written in heaven." "Rejoice in the Lord always—and again I say rejoice." (Phil 4:4.)

"Whom having not seen, ye love, in whom though now you see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." (I Peter 1:8.)

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GRACE

J. H. Beer

It would be hard to find a word in the English language with a larger variety of applications. In Webster's dictionary grace as a noun is given twenty applications, and is taken first for the free and eternal love of God, and His favor which is the spring and source of all His benefits which we receive from

Him. (Rom. 11:6), "And if by grace then it is no more of works," (II Tim. 1:9), "Who hath saved us and called us with a holy calling according to His own purpose and grace." It was this mercy and love of God that provided redemption for mankind.

(Jonh 3:16) God so loved the world that He gave his only begotten Son to die for us, and what could God give more than the life of His Son? Grace is taken for the free imputation of Christ's righteousness, by the merit whereof true believers become righteous in the sight of God. (Rom. 5:20) Where sin abounded, grace did much more abound, grace and truth came by Jesus Christ. Grace in its first and fundamental principles reveals God's love to man offering them salvation without money and without price through Christ and His gospel, by whom we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

While this word means so much I believe it is often abused and misapplied, even by those who profess to know God, expecting God to

do everything while they loaf on the job.

(Acts 20:32) "And now brethren I commend you to God, and to the word of His grace which is able to build you up, and to give you an inheritance among all them that are sanctified." (Eph. 2:8) "For by grace are ye saved through faith; and that not of your selves: it is the gift of God." (Rom. 5:1-2) "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

Believers must give faith its rightful place in the gospel of Christ, to be recipients of the grace of Christ. (Acts 14:3) "Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands." Grace does not excuse you from obeying the word of Christ. (Luke 17:9-10) Does he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all

those things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do. While living under grace we are His servants, and if we love our Redeemer (John 14:15) we will reciprocate our love to Him for the grace bestowed upon us.

I have seen persons who instead of accepting the grace of God in humility acted as though God should feel Himself complimented because they were above the average and not as sinners saved by grace.

The invitation is to come, for all things are now ready, repent and believe the gospel, and accept the invitation of Jesus. Come unto Me all ye that labor and are heavy laden and I will give you rest, take My yoke upon you and learn of Me, for I am meek and lowly in heart and ye shall find rest unto your soul. Dear reader if you are unsaved will you accept Him now? Today is the day of salvation, tomorrow may be too late. Denton, Md.

REVERENCE

1. To parents—It is the

duty of the child to treat his parents with that deference and respect that belong to those who are his superiors in age and wisdom, as well as in authority. Nothing is more unbecoming in a child than any want of respect toward his superiors, and especially toward his parents.

They sustain to him a relation which peculiarly demands of him this differential regard. They are the authors of his life. To them he is indebted for the care and attention which have watched over him from infancy, provided for his wants, directed his education. To them he is rightfully subject by the laws of God and man; and to those sustaining to him this relation, and exercising this authority, he is bound, by the laws of nature and reason, to yield a respect and reverence which are due to no one else on earth. Nor is this claim abrogated by any rank or attainment on the part of the child, or by any deficiency of intellectual, social or even moral worth and rank, on the part of the parents. These circumstances alter not the relation of the two parties.

The child, as he grows to maturity, may come to be wiser, wealthier, more distinguished, more virtuous even, than those who gave him birth, and brought him up from infancy to youth and manhood. He is not on these accounts, excused from paying to them, so long as he lives, and they live, that respect and reverence which are still their due, and which every generous and manly spirit will esteem it a delight and an honor to show.

The end of the family institution, so far as the child is concerned, is to fit him for service, honorable and useful, a candidate for immortal blessedness. In no way is this end more surely defeated, than by the want of due respect toward parents. He who has not learned, or who has scorned to pay due respect and reverence to his parents, will not be likely to bow with submission to the majesty of the law. He who is wanting in deference to his superiors and protectors, will not be likely to yield the homage of his heart to his Heavenly Father, or to humble himself, in adoration and lowliness of mind,

before the majesty of heaven and earth. He is poorly fitted for the duties of life, and the service of his God, who knows not how to honor his parents.

2. To God—God, the creator of all the righteous ruler and judge of men, omnipotent, omniscient, eternal, holy, just and good, surely this great and glorious being is worthy of the highest reverence of the mind.

The moment the idea of such a Being presents itself to the mind, we are instinctively impressed with the grandeur of the conception, and filled with awe, as in the presence of a superior power. That mind must be deficient in self-respect, lacking in the preception of what is seemly and proper, that does not feel and acknowledge its obligations to bow in deepest reverence before this glorious Being who inhabiteth eternity, and filleth immensity with His presence. That mind must be sadly disordered and thrown from its balance, that does not instinctively yield to this homage.

Reverence is an emotion that takes its rise in the

spiritual nature of man. It is awakened in view of the spiritual, wherever manifested. The sublime aspects of nature, in so far as they express the majesty and power and indicate the presence of the invisible. One, whose breath giveth life to all creatures, are fitted to awaken and call forth this emotion. The reverent mind sees God in all his works.

The reverent mind will never allow itself to trifle with anything that pertains to the Divine Being. His name, His word, his ordinances, His works, all are sacred, and to be revered. Whatever tends to desecrate the same, shocks the sensibility of every right mind. To take the name of God in vain, or to treat with levity anything pertaining to His blessed word is the height of irreverence and impiety.

—Selected.

Sister O. T. Jamison,
Quinter, Kans.

ANNOUNCEMENT

The Quinter Dunkard Brethren church is looking forward to the coming of Eld. A. G. Fahnestock of Brunnerville, Pa., to begin a series of meetings on September 24, if the Lord wills, to continue until October 6.

On October 7, 8 and 9 our District meeting of third district convenes at the Quinter church.

Also our communion meeting on October 7th. We anticipate with pleasure meeting with our beloved brethren and sisters in this meeting. We wish every brother and sister of the district could be present. In all of these meetings we crave an interest in the prayers of all who know the power of prayer.

Sister O. T. Jamison, Cor.

WAYNESBORO

The Waynesboro congregation met Saturday afternoon at 1:30 o'clock in regular council meeting, July 29th, in charge of our Elder D. S. Flohr.

The meeting was opened by singing and scripture reading, and Bro. Flohr led in prayer.

All business that came before the meeting was disposed of in a Christian manner.

We elected two delegates to go to District meeting.

On Sunday morning, July 23rd, Bro. L. B. Flohr and Bro. Ord Strayer of the Vienna congregation came into our midst and gave us a very good spiritual message. Bro. Flohr spoke first and Bro. Strayer followed. The subject of the morning, "Watch Unto Prayer."

August 6th, Bro. and Sister L. B. Flohr, while visiting 26 miles away, came to worship with us and gave us a very good message which we all felt very grateful for. We appreciated very much their coming. The subject of the morning, "Behold What Manner of Love the Father Hath Bestowed upon Us."

August 19th, Bro. A. B. Rice of Frederick came and preached us a harvest sermon. May the Lord ever bless them for their coming and provide that they may come again.

We expect, if the Lord is willing, to hold our love feast November 12 and 13. Services beginning Saturday morning at 10 o'clock.

To these services you are invited. Come and worship with us.

Sister A. Mae Tharp, Cor.,
R. 2, Waynesboro, Pa.

* * * * *
* YOUNG PEOPLES *
* DEPARTMENT *
* * * * *

PRAYER

Lucille Wingert

"But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret; and thy father which seeth in secret shall reward thee openly." (Matt. 6:6.)

Prayer is truly a wonderful privilege. When we enter our secret closet and pour out our hearts to God, we will be refreshed and will receive a blessing from the Lord. How can we expect to live good Christian lives and live close to the Lord if we fail to talk with Him and express our desires to Him?

The expression of an idea is necessary to the keeping of it. That which is not expressed dies. The best way to kill an idea, or any other product of the soul, is to deny it all expression. Someone has said, "Love, when denied outward expression, grows cold and finally dies. On the other hand, the normal outward expression of love causes it to grow more warm, intense and real." Thus the devotional life, or devotion to Christ, is an inward, invisible, spiritual reality which, in order that it shall live and grow strong, producing a life of power, victory, fruit bearing and fullness of joy, must find normal expression.

Four ways of giving expression to the devotional life are: (1) Secret prayer—talking with God; (2) Bible study—letting God talk with us; (3) Meditation—the assimilation of spiritual food, and (4) Public worship—fellowship of the saints.

To really appreciate the privilege of prayer, we must study our Bible and see what God has to say to us and to learn His wonderful and precious promise that we can claim as our own.

I believe that prayer changes things, and that God always answers prayer in one way or another. Every prayer based upon faith causes God to do something for the good of the one who prays. It may not always be exactly what we asked for, but God will see to it that what we do get is better than what we asked for. I am so glad that God always knows better than we do what is best for us.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7.)

Just lately I read a piece that impressed me very much. I will give it here so that it may do someone else some good:

"The Service of Prayer" (Selected). "What place should prayer have in our Christian life? Is it necessary to pray little or much? Should our prayers be confined to certain days, or hours, or moments of days? Is there anything which we do not have the privilege to tell God? Should we only pray at certain places of prayer such as our accustomed places of prayer or places set apart for divine

worship? All these questions seem to be answered in Paul's letter to the Thessalonian church: "Pray without ceasing," which we understand to mean to always be in a prayerful mood, praying always, anywhere, and everywhere.

God is never too busy, but is always ready and willing to listen to anything His children may wish to ask. The gates of prayer are never closed and God is always attentive to His children whether they may be in the factory, at home, in a foreign land, or in their secret closet.

To the true child of God prayer is a wonderful privilege. We need to ask God to help us in anything we may undertake to do. How often we fail to receive a blessing when we neglect to ask God's help and guidance in even the smallest details of life.

"Prayer is the Christian's vital breath." When we neglect prayer we cannot grow. The closer we walk with God and the more we talk with Him, the greater will be our joy, peace and satisfaction. What a privilege we have that we can take to God all our disap-

pointments and sorrows and know with assurance that even though seemingly there are obstacles in the way, the burden is lifted, we have peace and our joy is multiplied.

But there are others who need our prayers. Those on whom the great responsibility of shepherding the flock rests. Our home ministers and missionaries often have heavy responsibilities placed upon their shoulders. They may be called to places of grave danger or they may have some unpleasant task to attend to. To know that there are those who are remembering them at the throne of grace gives them encouragement and strength to press on.

Paul, in his letter to the Romans, requested that they remember him in their prayers. I believe it just as necessary for us to remember our elders. "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the spirit, the ye strive together with me in your prayers to God for me." (Rom. 15:30.)

There are so many people who have not heard of or accepted Christ as their Savior. They are still out

in the world of sin and darkness. Possibly may have not had an opportunity to learn of Christ. Then there are the careless and indifferent ones. We may feel our incapability of doing much in the way of spreading the gospel. Again prayer is outstanding. We can, in a very definite way, ask God to provide a way that they may learn to know Him. We may not be able to give much of our time or substance but through using prayer as our weapon much may be accomplished. Because "with God all things are possible." (Matt. 19:26.)

There are those who are round about us, the careless and indifferent ones, perhaps a few words spoken at the right time while we breathe a prayer to God for them, may cause them to stop and think long enough for them to realize the awful condition they are in and they will repent and accept Christ as their Savior before it is too late.

In Matthew 5:44 Jesus commands us to pray for our enemies. We are to love, bless them when they curse us, pray for them when they spitefully use us and persecute us. This is quite a

test. It is not hard to love and pray for those whom we love, but to pray for our enemies and to wish them God's blessing goes against our human nature. But with the love of God dwelling within us we can be overcomers and pray for those who work against us. Through prayer for them they may become our friends and be won for Christ.

We should not forget to pray for each other. How much easier it is to bear our burdens and cares when those who are of like faith join with us in sending our petitions to God in prayer.

The day was long, the burden I had borne

Seemed heavier than I could longer bear,

And then it lifted—but I did not know

Someone had knelt in prayer.

Had taken me to God that very hour

And asked the easing of the load, and He

In infinite compassion, had stooped down

And taken it from me.

We cannot tell, often as we pray
For some bewildered one, hurt
and distressed

The answer comes—but many times
those hearts

Find sudden peace and rest.

Someone had prayed, and faith,
 a reaching hand
 Took hold of God, and brought
 down that day!
 So many, many hearts have need
 of prayer—
 Oh, let us pray."

WISHING

O, you wish the world were better?
 Let me tell you what to do;
 Set a watch upon your actions,
 Keep them always straight and
 true.

Rid your mind of selfish motives,
 Let your thoughts be clean and
 high;

You can make a little Eden
 Of the sphere you occupy.

Do you wish the world were wiser?
 Well, suppose you make a start,
 By accumulating wisdom
 In the scrapbook of your heart;
 Do not waste one page on folly,
 Live to learn and learn to live
 If you want to give men knowledge
 You must get it ere you give.

Do you wish the world were happy?
 Then remember, day by day
 Just to scatter seeds of kindness
 As you pass along the way,
 For the pleasure of the many
 May be oftentimes tread to one
 As the hand that plants the acorn
 Shelters armies from the sun.
 Selected, Audrey E. Shumake,
 Louisa, Va.

Fear not, little flock; for
 it is your Father's good
 pleasure to give you the
 kingdom. (Luke 12:32.)

Blessed are the meek, for
 they shall inherit the earth.

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SUNDAY SCHOOL LESSON

Oct. 1—John 16:1-15
 Oct. 8—John 6:16-33
 Oct. 15—John 17:1-26
 Oct. 22—John 18:1-18
 Oct. 29—John 18:19-40
 Nov. 5—John 19:1-24
 Nov. 12—John 19:25-42
 Nov. 19—John 20:1-18
 Nov. 26—Ex. 23:14-16, Eph. 5:20,
 Psal. 100
 Dec. 3—John 20:19-31
 Dec. 10—John 21:1-14
 Dec. 17—John 21:15-25
 Dec. 24—Matt. 1:18, 2:12
 Dec. 31—Review: Book of John

BIBLE MONITOR

VOL. XI

October 1, 1933

No. 19

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE GOSPEL MINISTER'S DUTY

Because of existing conditions in church and state we think it well to call the attention of our readers to the matter of the duty or responsibility of the ministry, when confronted with such conditions. We were reminded of the need for a discussion on this matter some months ago through some correspondence with one who did not like the attitude of the writers in our columns on prevailing conditions. In giving his objections the party made the following statement: "It is the ministers' duty to preach the gospel and not condemn other folks." In making this statement he was evidently voicing the sentiment of a great multitude, for it seems a great majority of the professors

of Christianity feel just that way about the matter. Such a statement and such a feeling only bespeaks apostasy and delusion.

It is true, we are living in a day when men posing as ministers of the gospel have become educated and learned and can make flowery lectures and discourses on subjects from the Bible and elsewhere, displaying wonderful oratorical ability and they can do so without any offense whatever to anyone. They have been so instructed and trained that they can read a passage from the Holy scriptures and then explain it in such a sly and crafty way that the real meaning is hidden from the unsuspecting hearer. Thus, they can wrest the scriptures and make it suit everybody, hence none are condemned nor offended; but what

about such men? The apostle Paul says, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ." (II Cor. 11:13). It is just such false teachers that have caused the present state of apostasy and delusion. We have numerous warnings given us on this matter a few of which we quote:

"Beware of false prophets, which come to you in sheep's clothing, but inward they are raving wolves." (Matt. 7:15.) "And many false prophets shall rise, and shall deceive many," (Matt. 24:11.) "For there shall arise false Christs and false prophets; and shall shew great signs and wonders; in-somuch that, if it were possible, they shall deceive the very elect," (Matt. 24:24.) "For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect; but take ye heed: behold, I have foretold you all things," (Mark 13:22-23.) "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in

damnable heresies, even denying the Lord that brought them, and bring upon themselves swift destruction." (II Peter 2:1.) In spite of all these warnings people have taken right up with these modern deceivers.

Can a minister preach the whole gospel in its simplicity and purity without condemning sin? Did Jesus cry out against sin? "But woe unto you, Scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, Scribes and Pharisees, hypocrites, for ye devour widows' houses, and for a pretense make long prayers; therefore ye shall receive the greater damnation. Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte: and when he is made, ye make him twofold more the child of hell than yourselves," (Matt. 23:13-15). Did the apostles? "Ye stiffnecked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers

did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One: of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth." (Acts 7:51-54.)

"For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin the flesh." (Romans 8:3.) "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:18.)

Anyone with any knowledge of the book knows well that the Gospel condemns sin. Then how can any minister preach the truth without crying out against sin.

We all know we are living in a day of immorality, vulgarity, violence, iniquity, yea, extreme wickedness

and every true minister of the gospel is duty bound to cry out against the appalling conditions and warn people to flee the wrath to come. Yet, in the face of such conditions few indeed in the ministry today are raising their voice and throwing out a warning.

Most of them, especially the hirelings are seemingly content with keeping the people entertained by giving them smooth and pleasant discourses on popular worldly topics and a round of social services, programs, etc., are provided to satisfy the carnal appetites so that everybody has a good time. Spiritual life cannot exist much less develop under such circumstances. Is it any wonder the professing church has lost its power and influence in the world?

The message to the prophets of old was, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins." (Isa. 58-1.) Then there was a great responsibility connected with this matter too. "Son of Man, I have made thee a watchman unto the house of Israel; therefore

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hear the word at My mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." (Ezekiel 3:17-18.)

To the minister of the gospel in this age the message is: "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing

and His kingdom. Preach the word: be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine." (II Tim. 4:1-2.) Nor do we believe the responsibility nor the penalty for failing to cry out and warn the wicked to be less; for we hear the apostle Paul say after this manner, "For though I preached the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (I Cor. 9:16.)

CORRECTION

In "Modern Church Trends," No. 5, Monitor, September 1st issue, page 7, column 2, the sentence, "The same is true in my own congregation," should read, "in my own denomination."

There are numerous unanswered letters in our desk just now. Lack of time has prevented replies. We think often of those who correspond with us but can not write as often as we would like.

Those desiring to put a notice in a certain issue of

the Monitor should be sure and have the material in our hands at least two weeks before the date of issue.

—Editor.

WHAT WILL YE DO IN THE END THEREOF?

J. H. Beer

The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so: and what will ye do in the end thereof? (Jere.5:28-31.) God uses the prophet Jeremiah, to correct His people, saying return ye back sliding children; be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. They shall fight against thee; but they shall not prevail against thee for I am with thee. The Lord knew these false prophets and idolatrous priests would be offended, therefore the Lord encourages Jeremiah, saying gird up thy loins, and arise, and speak unto them all that I command thee, be not dismayed at their faces. Prophets, priests and pastors, when disobeying God's words take offence when you insist upon them obeying God's word. See

chapter 2, verse 8. The priests said not, where is the Lord? And they that handled the law knew Me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walk after things that do not profit. These conditions are being duplicated and is applicable to present day conditions. These conditions existed among those who claimed to be God's true followers, God specifies two things, chapter 2, verse 13. Then: for My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

Man made forms of religion are no better than broken cisterns. What will you do in the end? Any form of religion will do to live by, and may be self-satisfying, but how will it be in the end thereof?

Verse 28: "But where are thy Gods that thou hast made thee? Let them arise, if they can save thee in the time of thy trouble." Chapter 6, verse 16: "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the

good way, and walk therein, and ye shall find rest for your souls, but they said we will not walk therein." It does not pay to disobey God's word, though it may seem unimportant to us.

(I Kings 13.) God's message to Jeroboam for his idolatry. "There came a man of God out of Judah, by the word of the Lord unto Bethel. Jeroboam stood by the altar to burn incense. The man of God cried against the altar in the word of the Lord; when this idolatrous king heard the message he became enraged and put forth his hand from the altar, and said lay hold on him, and his hand which he put forth against him withered up so that he could not pull it in again to him." This man of God was instructed to eat no bread in the land and not to return home by the way he came. There was an old man who had two son, that were present and saw what happened to Jeroboam, who returned home and told their father what had happened. When he learned which way the man of God went he went after him, and found him resting under an oak tree, and prevailed upon

him to return with him and have something to eat. The man of God said the Lord commanded him not to eat bread or drink water in the land and to return home by another way. This old man said, "I am a prophet as you are, and an angel told me to bring you back and give you something to eat." But he lied unto him, and he listened to this lying prophet, and after eating he started on his journey home, and a lion slew him. What is the lesson?

This man of God delivered the message but did what the Lord told him not to do on his return back, and lost his life in disobeying the Lord.

(I Sam. 15.) The Lord sent Saul through Samuel to destroy the Amalekites, man and beast. When Saul returned he told Samuel he had performed the commandment of the Lord according to his word. Samuel said what means the bleating of the sheep and the lowing of the cattle, and Saul said the people spared them putting the blame on the people, for his disobedience. Because he disobeyed the Lord he lost his kingship.

Dear reader, if you are disobeying God's word what will you do in the end thereof?

Denton, Md.

**MODERN CHURCH
TRENDS
No. 7**

**The Teaching Largely
Abandoned.**

Certain influences have contributed toward the conditions which are now confronting us. One of these is that, in largely copying after the methods and messages of the other leading churches, many of our church leaders are relinquishing the teaching which should distinguish us from them. We are thus drifting along in the same direction. This would not be so bad as it is if the other churches were not themselves drifting away from the Bible doctrines which they formerly held.

Instead of our ministry and leaders being concerned with delivering the message of the church and confirming the young people and the members in our doctrines as founded on the gospel, many of them have

so fallen in with the world that there is little difference between their message and that of others. Many members do not see but that the doctrines of one church are about as good as those of another. Some have so expressed themselves. And if there is little or no difference in the teaching, why is it not true? Then our plea for the whole gospel is not well founded. We profess to believe the doctrines, but through our neglect to teach them they are becoming a dead letter. Many members are far from knowing what the church doctrines are, much less understanding why we hold to them.

Paul said, "I have not shunned to declare the whole counsel of God." "I am not ashamed of the gospel of Christ." In this connection it might be said that here is a great danger to a minister. When he becomes neglectful in his teaching, he will next show indifference, next he will shun the teaching, next he will be ashamed of it, and finally he will turn against it and seek to nullify and destroy it. One may thus become an enemy to the

truth. Example of such a progression in this wrong direction might be pointed out. We can not love the gospel of Christ unless we are willing to respect it, willing to teach it, willing to sacrifice for it, and willing to lose the esteem of men in order to stay by it.

Such requirements, it would seem, make too great a demand upon the fidelity of many ministers. The unpopular and humble doctrines of Christ do not suit the minds of men generally, and there is always an urge to loosen up and modify them, is not to abandon them. In this day of affiliations and confederations it is easy to fall in line with the modified doctrines of the other churches. To place much emphasis upon the plain teachings handed down from Mark and his humble followers is too much for many in this day of rapid transitions. It is easy to say that many gospel requirements are not suited to our day and time.

For some years there has been noticed this side-stepping in our teaching. Its influence was then felt and occasionally writers for the

church paper would express their apprehension as to the outcome of this lack. Then as now many felt no concern and others hailed it as a very desirable change. The passing of a few years sometimes gives us a better view as to developments when we take a look back and make some comparisons. Not so much for criticism as to take a look at the way this lack of teaching was regarded. Let us go back only eight years.

I will quote from Elder H. C. Early, Messenger February 1925. His purpose was to quiet the fears of those who might have any misgivings as to the lack of teaching the doctrines of the church at that time. We were assured there was no cause whatever. He called attention to the "Brethren's Card" as printed in the church paper occasionally.

The "Brethren's Card" set out the following as the doctrines of the Church of The Brethren: 1. Inspiration of the Bible; personality of the Holy Spirit; the virgin birth; the deity of Christ; the sin-pardoning value of the atonement; His resurrection; His ascension and personal visible return; resurrection of the just and

unjust.

2. New Testament rites; baptism of penitent believers by triune immersion for the remission of sins; feet-washing; love feast; communion; Christian salutation; proper appearance in worship; anointing the sick; laying on hands.

4. Opposes: carnal warfare; violence in disputes; intemperance in all things; going to law, especially against Christian brethren; divorce and remarriage except for the one scriptural reason; every form of oath; membership in secret, oath-bound societies; games of chance and sinful amusements; extravagance in dress."

This is not quite all of the card. I would agree that this is good, a fine outline of doctrines for a church to hold and teach. But he says: "Is it true that these doctrines are not held? Not believed? Not taught? If so it is information to me, I confess. This body of doctrine is published frequently in the Gospel Messenger In fact it is kept before the whole church in this way almost constantly. These doctrines are severally and repeatedly

discussed at length through the church paper by our ablest writers and from our pulpits by our ablest preachers. The conference has taught them Has the conference ever been asked for the scriptural authority for any one of them? Has the Bible grounds for any one of them ever been questioned? Not to my knowledge. They are settled doctrines in the faith and practice of the church."

If this had been written thirty or forty years ago it perhaps would have been in place. But it was putting it somewhat strong even for eight years ago. The results were showing then. But how about the present? Let the reader who knows the facts go over the list and compare notes. Is this "body of doctrine" kept before the whole church almost constantly? Are they severally and repeatedly discussed at length in the church paper by the ablest writers? Let those who have been readers the last five years go over the ground. How many have been treated by the able preachers and writers? Some have been rarely and indirectly treated. Some

not at all, while others have been turned out the back door by having articles written and printed against them. How many are now considered no longer to be "the faith and practice of the church" in many congregations? It is now information to Brother Early that some of these are not held? Not believed? Not taught?

But he thinks, "While there was more teaching in our distinctive doctrines in the past than now, (eight years ago) the teaching given them today is abler, more comprehensive, more appealing The teachers now have great advantage over their fathers, and their teaching ought to be better, and it is better—better on the whole and on particular subjects." It is not fully known just how comprehensive some of the "able teaching" is even on other than the distinctive doctrines.

One other quotation: "If there are teachers and preachers and leaders in the church who no longer believe sincerely in her doctrines, it is a serious situation. Whatever may be the duty of a leader under such

a condition, one thing is clear: when he ceases to represent in heart the people he serves, after all reasonable effort is made at adjustment, he should cease to be a leader to them. If these men no longer believe in the church's teachings why don't they withdraw? Why don't they go elsewhere? That would be easy."

Yes, it would be easy, and it would be good for the church if they did. But observation proves that such leaders do not do this. They never think of such a thing. Why did not the leaders at Sardis and Laodicea withdraw before they corrupted those churches? If there had been enough of the true members they could have asked them to withdraw.

It would have been their duty to expel them after reasonable effort at adjustment, but it was not done, and everyone knows why.

Why is it that ministers in the leading churches do not withdraw after imbibing the modernist's doctrine and openly denying the teaching for which those churches have always stood? One writer tells of an effort to unite the churches in a

certain state with a view to oust such unbelievers. It was found after a time that the leaders of the movement had to keep still or be ousted themselves. When at first ministers in certain churches would fall in with Unitarian belief it was easy to expel them. Later it was found this could not be done, and finally true ministers who would uphold the doctrines of their church were driven from their pulpits to make room for the liberalistic theologians.

This is the situation that now confronts the religious world. In the larger churches unbelievers and open defiers of the formerly established doctrines and authorities in those churches have entrenched themselves, and it is a vain delusion to hope they will withdraw.

I would say again, it is a poor time to start following the lead of these churches in any way.

Omak, Wash.

CHRISTIAN SERVICE

L. A. Shumake

1. How may we express our appreciation to God for what He has done for us?

By giving Him our wholehearted service, (I Cor. 10:31.)

2. What rule does our Savior give on this subject?

Ye cannot serve God and Mammon," (Matt. 6:24).

3. What determines whether we are or are not in the service of God?

The object of our obedience, (Rom. 6:16).

4. Does this reference teach us that if we are obedient to the dictates of the world that we are not in the service of the Lord?

Yes, (Jas. 4:4, I Jno. 2:15-16).

5. What advice is therefore appropriate?

"Yield yourselves unto God and your flesh with the affections and lusts," (Rom. 6:13).

6. What is true of God's people?

They that are Christ's have crucified the flesh with the affections and lusts, (Gal. 5:24).

7. What two things does Christ want to see in His people?

Peculiarity, zeal, (Tit. 2:14).

8. What two things are necessary that these conditions may be brought about?

They must (1) be re-deemed from all iniquity, (2) purified (Tit. 2:14).

9. What else?

"Present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service, (Rom. 12:1).

10. Is sacrifice the most important feature in the Christian service?

"Behold, to obey is better than sacrifice," (I Sam. 15:22).

11. What does our Savior say on this subject?

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven. (Read Matt. 7:21-27.)

12. What should be an evidence of devout service?

"In everything give thanks: for this is the will of God in Christ Jesus concerning you," (I Thess. 5:18).

13. What is the value of prayer?

"The effectual fervent prayer of a righteous man availeth much," (Jas. 5:16).

14. How may we be of service in public worship and work?

By regular attendance

(Heb. 10:25); exhortation and singing (Col. 2:16); study (II Tim. 2:15); obedience (Heb. 13:17); prayer (I Thes. 5:17); personal work (Gal. 6:1)! financial support (I Cor. 16:2); and improving opportunities (Gal. 6:10).

15. How shall we work in restoring the erring?

In the spirit of meekness, (Gal. 6:1).

16. How shall we meet these who oppress us?

We should endeavor to instruct them in meekness, (II Tim 2:25).

17. When we are asked as to our faith, what should be our attitude?

(1) Be ready to give answer to everyone, (2) in meekness, (I Pet. 3:15).

18. How should our daily walk and conduct be?

In all lowliness and meekness (Eph. 4:2).

19. What about boasting?

It is excluded by the law of faith, (Rom. 3:27).

20. What does our Savior say with reference to the meek?

"Blessed are the meek, for they shall inherit," (Matt. 5:5)

21. When we have done faithful service for many

years, should we not feel somewhat elated, and expect that people know us for what we have done?

"So likewise ye, when ye shall have done all these things, which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do," (Luke 17:10).

22. What two commandments, if followed, will keep us straight on the question of popularity?

(1) We should not work for the glory of men unless we expect no higher reward (Matt. 6:2-4; (2) We should do all to the glory of God, (I Cor. 10:31).

23. What consolation has the earnest Christian worker?

"Great is your reward in heaven," (Matt. 5:12).

24. Why do we owe God our whole service?

"Ye are not your own. For ye are bought with a price: therefore glorify God in your body." (I Cor. 6:19-20). "Be not ye the servants of men," (I Cor. 7:23).

25. What final words of commendation will more than repay us for all we can do?

"Well done, good and

faithful servant," (Matt. 25:23). "Come, ye blessed of My Father, inherit the kingdom," (Matt. 25:34).

Louisa, Va.

NOTICE

The locating committee for the Conference of 1934 will soon make choice of a site. Anyone having a suitable place in view please notify one of the following at once: Elder T. C. Ecker, Taneytown, Md., Elder A. G. Fahnestock, Brunnerville, Pa., Elder E. L. Wolf, Quinter, Kans.

PRESSING ON

L. I. Moss

Human nature has been very much the same in all ages. Some people will stand true and sound in the faith of the gospel, no matter what comes. There was Job, it seemed like everything went against him, even his own family. Yet he would not forsake God.

Then Daniel was another, who trusted God to the extent he would face the Lion rather than cease to worship God. Paul was another who suffered all kind of persecu-

tion and yet remained true to God. There are a few persons that could not be moved, there are many others that could be moved.

Then there are records where men started out to do God's will, and would then fall and turn back. On one occasion when Christ was teaching there was a number said "this is a hard saying," and turned back from following him. It seems it has always been the inclination of people to look upon the requirements of God as being too hard. They are still that way.

Many churches must think the requirements of the gospel too hard, at least they are not willing to do what the word says. Which understands best our needs, God, or man? I am sure God understands best.

The word says, "His ways are as much higher than ours, as the heavens are above the earth."

The children of Israel are another example of human nature. After they had been down in Egypt for some time in bondage working as slaves God heard their cries and groanings, and planned a way to deliver them from this unpleasant

life. Worked wonders right before their eyes and all the time in every move the power of God was shown, but still after they were led out into the wilderness and things did not go to please them they began to murmur and complain, and in Ex. 16:3, they really longed again for the flesh pots of Egypt.

There is a comparison here. The children of Israel, and some folks who started out with the Dunkard Brethren. Seems there have been a few who look back and hanker after the things they have left behind, or just like the children of Israel, long for the (flesh pots of Egypt).

Since the separation a few years ago, it is evident the other church has grown still more worldly, and become more modern at a rapid rate and we are made to wonder how anyone could desire to turn back. I thank God that would be far from my desire. I feel sure we have seen enough of the power of God manifest, and had enough rich blessings since we have stepped out for a more loyal walk with God. It seems no one would now, as it were long

for "the flesh pots of Egypt." I too wonder why some folks want to be Dunkards and still hanker after and want so many of the modern things of the other churches in our Sunday School and church.

When folks begin to want things so modern and try to keep up with other churches and when folks begin making threats they will go back, if you don't do so and so. I wonder whether their motive was right. Then too, when folks are not willing to line up and work in harmony with the gospel as believed by the church, there surely is something wrong.

Even though some of these conditions may exist. I feel all the loyal churches and members should press on and not only live true to the church themselves but demand discipline be enforced, and if folks do not want to be Dunkards the church can do them no good, neither will they do the church any good. Let us press on in defence of the gospel and the church.

McClave, Colo.

A dusty Bible and a sleepy Christian are generally found close together.

THE PERFECT LIFE

Ethel Beck

I have been thinking of writing on this subject for some time, then Bro. Britton wrote such a good article on "A Perfect Christian" expressing some of my thoughts on this subject. But I will add a little more.

I think many times people hesitate to deal with the word "perfect" because they think it means something that cannot be improved, but not so. It is mostly used as meaning complete, and sometimes used as meaning faultless or blameless. Thank God, we can live perfect (complete) lives in His sight, walking according to His leadings. But no Christian can be able to live such a life that man will not find fault with him. So did they find fault with Christ, our perfect example. (Heb. 5:9).

Sometimes we are pointed to Rom. 3:10, "As it is written, there is none righteous, no not one." Also the 23rd verse, "For all have sinned, and have come short of the glory of God." Let us read all the chapter and see who this refers to. It is re-

ferring to man in the natural state before he is justified through faith in Christ, sinful men, not regenerated persons. I am sure no Christian would want to be classified as such mentioned in this chapter.

In Phil. 3, Paul says he counts all things but loss for Christ, that he might win Christ, and attain unto the resurrection of the dead. We will notice verses 11 and 12, "If by any means I might attain unto the resurrection of the dead; not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." He says he had not already attained, or were already perfect, as referring to the perfect state of man in the resurrection. But further on in the 15th verse, including himself he says, "Let us therefore as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you." Read the whole chapter to get the full meaning of it.

Jesus told the rich young ruler if he wanted to be perfect to sell all he had

and give to the poor, and follow Him. But he trusted in his riches and was not willing to give up all for Christ. If we haven't consecrated our all to Christ, we will also be lacking and not perfect. It takes a full surrendered life, God wants all, or none of our lives.

Christ made the supreme sacrifice for us, will we sacrifice for Him? God is not satisfied with anything less than our best for Him. Do we always do our best in everything we do? I am afraid we fall short many times. But remember we are not pleasing God then. How much better the world would be if every professed Christian would always do their best. One time when I was in a service, after singing a song the chorister asked how many did their best in singing, only one hand went up that I could see. Sometimes it would only take a little more effort to do our best, and how much greater the result would be. This is a very fitting verse for many occasions: "Therefore to him that knew to do good and doeth it not, to him it is sin." (Jas. 4:17.)

Faith was made perfect

(complete) by works when Abraham offered Isaac. (Jas. 2:21-22.) Instead of offering Isaac in deed, he offered up his own will, that is the first sacrifice we should lay on the altar.

In II Cor. 13:11, Paul is telling the brethren to be perfect, (complete, or blameless) be of good comfort, be of one mind, live in peace, and that God would be with them. They must have been lacking in their Christian life as Paul further wishes the perfection in verse 9.

There are so many good references and scriptures on this subject, but we will come to a conclusion and sum up some things which are perfect.

First of all, God's will, laws, and works are perfect. (Rom. 12:2, Ps. 19:7, Deut. 32:4) And still men find fault with Him. I think a very common thing in which many people find fault with, is the weather. Remember how the children of Israel murmured against God's doings? They were also punished.

We have perfect peace by trusting in Him. (Isa. 26:3.)

Faith made perfect thru

works, (Jas. 2:22).

Perfect love, (I Jno. 2:5, I Jon. 4:12-18).

If we are faithful, patience will have it's perfect work, (Jas. 1:4).

Perfect gifts, (Jas. 1:17).

With all this before us, and the promise that God's grace is sufficient, we should be able to live perfect lives, complete in the fullness of Christ. (Eph. 4:12-13.) Epaphras a servant of Christ, prayed fervently that the Colossians might stand perfect and complete in all the will of God. (Col. 4:12.) We should not get discouraged if we make mistakes, our mistakes should not lower our standard or take us downward, but should be stepping stones taking us on higher ground. We can profit by our mistakes. By overcoming little things it is easier to overcome greater obstacles. A perfect Christian will manifest a perfect life for Christ.

We have this blessed promise in Jude 24th verse, "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy."

I thank God that He is

able to keep us from falling, even if we are in the city, we can shine for Him. He is an everywhere present God. Praise His name for giving strength and courage to stand for the things we know to be right. My prayer is that every member of the church will see the need of living a life complete in Christ, always doing their best, and what they know to be right.

4501 E. Lake
Harriet Blvd.,
Minneapolis, Minn.

THE SERMON ON THE MOUNT

Part III—Matt. 5:17-20

Edgar F. Schildt

In this lesson we have the permanency of the law declared, like the great Law-giver, it is holy in its character, it cannot change, and it demands purity in all.

The rule which Christ came to establish exactly agreed with the scriptures of the Old Testament, here called the law and the prophets. Therefore He protests against the thought of cancelling and weakening the Old Testament: "Think not that I am come to de-

stroy the law and the prophets."

Christ commands nothing now which was forbidden either by the law of nature or the moral law, nor forbids anything which those laws had enjoyed. It is a great mistake to think he does, and he here takes care to rectify the mistake, "I am not come to destroy." The Savior of souls is the destroyer of nothing but the works of the devil; of nothing that comes from God, much less of those excellent dictates which we have from Moses and the prophets. No, He came to fulfill them.

(1) To obey the commands of the law, for He was made under the law, (Gal. 4:4.) He in all respects yielded obedience to the law, honored His parents, sanctified the Sabbath, prayed, gave alms, and did that which never anyone else did, obeyed perfectly, and never broke the law in anything.

(2) He made good the promises of the law, and the predictions of the prophets, which did all bear witness of Him.

(3) He answered the types of the law; He did not

make void, but made good, the ceremonial law, and manifested Himself to be the substance of all those shadows.

(4) He filled up the defects of it, and so completed and perfected it. We may consider the law as a vessel that had some water in it before, Christ came not to pour out the water, but to fill the vessel up to the brim. Before Christ came the New Testament was in the (Old) conceived. Now since Christ has come the Old is in the New revealed. The gospel is the time of reformation, (Heb. 9:10.) So He asserts the perpetuity of it, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." For what is it that God is doing in all the operations both of providence and grace, but fulfilling the scripture?

Heaven and earth and the fullness thereof shall be wrapped up in ruin and confusion, rather than any of God's word should fall to the ground. The word of the Lord endures forever, both that of the law and that of the gospel, and He shall stand by and maintain every

iota and tittle of His law. He gives it in charge to His disciples, and tells them the great danger of the neglect and contempt of it: "Who-soever shall break one of these least commandments and shall teach men so, he shall be called least in the kingdom of Heaven."

Note: among the commands of God, there are some less than others—none absolutely little, but comparatively so. Folks it is a dangerous thing, in doctrine or practice, to disannul the least of God's commands, to break them, that is, to go about either to contract the extent, or weaken the obligation of them. Whosoever does so, will find it is at his peril. It is something more than transgressing the law, it is making void the law, (Ps. 119:126.)

It is imprudence enough to break the command, but it is a greater degree of it to teach men so. They that do so, shall be called least in the kingdom of heaven, in the kingdom of glory; they shall never come thither, but be eternally excluded.

The prophet that teaches these lies shall be the tail in that kingdom, (Isa. 9:15.) Nothing makes

ministers more contemptible and base than corrupting the law, (Mal. 2:8-11). Those who encourage sin, and put contempt upon strictness in religion and serious devotion are but dregs in the church, dregs in the community, yea dregs in the nation.

Folks are complaining of the depression of the nation today. I am not too sure, but we might be coming to a time like the Lord told Jeremiah concerning the prophets that prophecy lies in the name of the Lord. He told them, "By sword and famine shall those prophets be consumed and the people to whom they prophesied." (Read Jer. 14:13-16.)

When we take a retrospective view, and we need not look back very far either, for it is right on our heels, all around us. Ministers who were once of our own faith who once clung so tenaciously to the commands and precepts of our blessed Jesus, now trample them under foot, saying they are not necessary any more. They even confess the church is drifting but continue using all their power and energy to get

souls into such a church. Folks, I wouldn't stay in a thing that was drifting without hope much less try to get my friends in. But they are throwing out every inducement to get folks in, and what is happening? They make them two-fold more the child of hell than themselves. (Matt. 23:15.)

I must just wonder sometimes what the answer of such seducers will be in the great day of all days. When we think of the goodness of God, how he has blessed humankind, and our blessed Jesus, He has done so much, He gave His life for the human race, and is still at the right hand of God interceding in our every behalf. Indeed it seems to me that if the spirit does not lead folks anymore, the goodness of the Lord ought to lead them to repentance. "But if not then after the hardness and impenitence of their hearts, they treasure up unto themselves wrath against the day of wrath and revelation of the righteous judgment of God." (Rom. 2:4-11.)

Beloved, there is an awful day coming, and it may not be far distant, and it is a wonderful thing to pervert

the immutable word of eternal truth, yet it is becoming a prevalent practice; the Spirit says, "women should have the prayer veil on their heads;" man says, "carry it in your pocket or hymn book or pocket book." The Spirit says, "Greet one another with a holy kiss;" man says, "Not so, you will thereby incur disease." The Spirit says, "Elders shall do the anointing;" man says, "Anybody can do it." The Spirit says, "Abstain from all appearance of evil;" man says, "Mingle with, and be partakers with the sinner." The Spirit says, "We are to be seasoned with the salt of grace and truth and present our bodies a living sacrifice unto the Lord, and not to conform them to the world;" man says, "Nothing to it, religion is in the heart." Precisely so, but those who speak thus evidence that the Devil is living in their hearts. He is their leader, he is their dictator, he is their persuader. They are living under his directions and whose would they be but his?

There are wonderful judgments of the Lord prescribed against those who

thus pervert God's holy word. (Read Jer. 23, Gal. 1:6-8.)

But those who do and teach, live up to what they preach are truly great; they honor God, and God will honor them, (Sam. 2:30). And they shall shine as the stars in the kingdom of our Father. But our righteousness must exceed that of the Scribes and Pharisees, or we shall enter into the kingdom of Heaven. What was wrong with these sects? They fasted, prayed, gave alms; they were very punctual in observing the ceremonial appointments; they were strict in the letter, but void of the spirit; in their religion they sought for the praise and applause of men; they had a form of Godliness but denied the power thereof; they were very strict in teaching others, but they said and did not. (Read Matt 23.)

Do we have any people like that today? I say yea, verily! And Jesus says to this class of people, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" So how shall our righteousness exceed that of these sects? Here is the answer:

O, for a heart to love my God!
A heart from sin set free;
A heart that always feels the blood
So freely shed for me.

A heart resigned, submissive, meek,
My dear Redeemer's throne,
Where only Christ is heard to speak,
Where Jesus reigns alone.

A humble, lowly, contrite heart,
Believing, true and clean;
Which neither life nor death can
part
From Him that dwells within.

A heart in every thought renewed,
And filled with love divine;
Perfect, and right, and pure, and
good,
A copy Lord of thine.

If this is our earnest de-
sire and prayer to God, what
a wonderful church we will
have, for He has promised,
if we ask in faith believng,
we shall receive.

Taneytown, Md.

* * * * *

NEWS ITEMS

* * * * *

ONEGO, W. VA.

We, the Brushey Run congrega-
tion of the Dunkard Brethren
church, held our love feast on
August 27th.

We had the following Elders with
us: A. G. Fahnestock and wife;
Bro. Echer and wife; Bro. Shaffer
and wife. Bro. Ecker and Bro. A. G.
Fahnestock held the examination
services. Seventeen of us sur-
rounded the tables of the Lord.

The Lord blessed us for doing His
commandments.

May the Lord richly bless all who
follow Him is my prayer.

A. L. Cunningham.

BRYAN, OHIO

We the members of the Bryan
Dunkard Brethren church met in
regular council on Saturday, Sep-
tember 2nd, at 1:00 o'clock.

Our Elder, Bro. Arthur Miller
opened the meeting and made a
few remarks, which all appreciated.

New officers were elected for the
coming year. Bro. John Sponseller
was elected Elder for the coming
year.

Bro. Miller stayed and preached
to us on Sunday for which we all
were very grateful.

Sister Lowel St. John.

MECHANICSBURG, PA.

The Mechanicsburg, Pa., Dunkard
Brethren church expect to hold
their fall love feast the second
Saturday and Sunday of October,
14th and 15th, to which all mem-
bers are kindly invited.

Bro. L. W. Beery of Union, Ohio,
held a two weeks meeting the be-
ginning of August, which we all
enjoyed. While there was no
visible results we trust the good
seed sown may spring forth into a
bounteous harvest in the future.
We wish God's richest blessing upon
Bro. Beery.

Sister Ruth V. Lebo,
R. 7, Carlisle, Pa.

NOTICE

Bro. Kessler will be at the Pleas-
ant Ridge church to hold a series

of meetings commencing October 22nd and closing November 5th with the love feast November 4th.

It was announced for September 24th to October 8th in the September 1st number of the Monitor and we wish to call everyone's attention to this correction.

COON RIVER, IOWA

May 27th and 28th we held our love feast. Had preaching Saturday afternoon and examination and communion service in the evening. Sunday morning we met for morning worship and breakfast.

After Sunday School we had a good message by Bro. John Hawbaker of Minburn, Iowa. Text, Luke 10:42. Subject "Choosing." Strongly admonishing us to be sure and make the right choice in our Christian lives, illustrating from Bible characters the effect of right or wrong choosing. The meeting was highly spiritual, however, some of our afflicted members could not be in attendance, for this we were indeed sorry.

As our members were unable to attend the Annual conference our Dallas Center brethren kindly consented to bring to us the report of the meeting. July 16th Bro. Roscoe Royer and Sister Ethel Beck brought us a plain itemized report. This was so interesting that one could almost feel the very presence of the meeting. and was much appreciated and enjoyed by all.

During the summer months we had some spirit filled sermons and Sunday School lessons by home talent.

September 5th we held our business meeting. Considerable business came before the meeting,

which was disposed of in a Christian like manner. A very fine spirit prevailed throughout.

A very impressive letter from an isolated brother, a minister, was read and enjoyed. Such an expression of love and faith from the isolated should prompt us all to more activity and earnestness in the work of the church.

Elected two delegates to District meeting which will convene at Quinter, Kan. Some other church needs were discussed, but could not see our way clear to put them into effect.

Members changing location we welcome to this place, Gale, Iowa.
Elizabeth Erb.

WENATCHEE, WASH.

The Wenatchee Dunkard Brethren met in council September 1st. We had our regular business, then we arranged to have our fall love feast September 9th. We are hoping the members can all be there. How much we can be built up if we partake of this feast as the Lord told us.

One young brother has been added to our number since we last wrote, for which we are thankful. We ask that you all pray for us that we may be more able and willing to work together for Him who died for us.

Sister Junias Spurgeon
Wenatchee, Wash.

When we fully believe God, His word for anything is all we want.

The devil trembles when a good man prays.

SELFISHNESS

It speaks no word of cheer, to those
around it,
It has no voice in song and melody;
Once ground within the heart, its
fettters bind it,
And stills the chord of love's sweet
symphony.

Life's burning embers in its cell
grow dimmer,
Secluded from the ever glowing din;
It worships at no shrine amid the
glimmer,

Because it lives a life to self within.

Vain counselor, throughout the
passing ages,
To human heart, to manhood's
self decree;

Because of you, lie mute unwritten
pages,

What hearts have bled! What
nations died in thee!

George D. Craig.

Selected by Ethel Beck.

God must have loved the
common people. He made
so many of them.—Abraham
Lincoln.

If people would stop look-
ing toward the wrong place
they would find it easier to
stay in the right place.

No man who takes God
for a teacher can long be
ignorant.

Love in the heart is the
only thing that can take the
sting out of the tongue.

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SUNDAY SCHOOL LESSON

- Oct. 1—John 16:1-15
Oct. 8—John 16:16-33
Oct. 15—John 17:1-26
Oct. 22—John 18:1-18
Oct. 29—John 18:19-40
Nov. 5—John 19:1-24
Nov. 12—John 19:25-42
Nov. 19—John 20:1-18
Nov. 26—Ex. 23:14-16, Eph. 5:20,
Psa. 100
Dec. 3—John 20:19-31
Dec. 10—John 21:1-14
Dec. 17—John 21:15-25
Dec. 24—Matt. 1:18, 2:12
Dec. 31—Review: Book of John

BIBLE MONITOR

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No. 20

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE CHURCH IN THY HOUSE

With the development of conditions in our land of late years many who have been striving to be faithful followers of the Christ have been confronted with trying problems. Some have been able to find a way out of their perplexing situations while others are seemingly unable to do so and are trying to make the best of matters as they are, in the hope that the providence of God will in time give them relief. We believe those who are doing the very best they can under the circumstances shall be rewarded through the goodness of God in due season, if they but exercise sufficient faith. In the meanwhile all who possibly can, should lend a helping hand and strive to encourage the troubled ones

to be faithful and true and not give up the struggle.

What we have in mind mostly just now is this: With the worldward trend of the church of late years and matters that have developed as a result of it many sincere and honest members of the church who want to remain true to their baptismal covenant with their God and work out their salvation in fear and trembling, have found themselves isolated from those of like precious faith and despised and rejected of the worldly element that gained control of and appropriated the lawful authority of the faithful ones.

Thus, there are many scattered here and there over the brotherhood who cannot enjoy meeting in worship and experience the association, fellowship and communion which they once

had the privilege of doing. Business, financial and other matters being as they are, many of such feel they cannot leave their present places of abode and as a result they must struggle on as best they can until some way opens for them.

It is to those who find themselves so situated that we especially pen these lines, and we wish to call your attention to the words of the apostle Paul to Philemon, his fellow laborer. "Paul, a prisoner of Jesus Christ and Timothy our brother, unto Philemon our dearly beloved, and fellow laborer, and to our beloved Apphia, and Archippus our fellow soldier, and to the church in thy house; grace to you, and peace from God our father and the Lord Jesus Christ." (Phil. 1:3). In connection with the foregoing greeting at the onset of this epistle you will notice he speaks of "The church in thy house" and it is this thought which we feel can be studied with profit by all of us.

Evidently the apostle was imprisoned at the time of this writing and was not permitted to enjoy worshipping with his co-workers.

In this grievous situation we find him engaged in prayer and writing letters to those of like precious faith encouraging them to steadfastness and sacrificial service in the cause of Christ. This not only proved to be a blessing to his followers but the Lord strengthend him and gave him joy and consolation although in bonds.

In view of the situation that confronts us at the present time we feel impressed to ask those who are isolated from others of like precious faith, what about "the church that is in thine house?"

Just in what way are you using your influence? Are you fellowshiping and encouraging those innovations and departures from the faith that have destroyed the power and influence of the church or have you withdrawn yourself from these unfruitful workers of darkness, meanwhile reproving them in conversation and life? Are you unequally yoked with unbelievers or are you standing aloof and showing your colors as Daniel of old? Have you purposed in your heart that you will not de-

file yourself with these modern deceptions of the evil one? It appears with the gradual decline in spiritual life of late years that folks have neglected to a large extent religion in the home, when in reality, there is where we should find its greatest expression. Somehow the idea has developed with professors of Christianity that the church house is the only place for worship and engaging in religious activities. As a result many of the homes have become mere places of abode where the inmates are so engrossed in the temporal affairs of life that the spiritual side is given very little thought, much less expression.

Christian marriage is a sacred rite, the Christian home is a sacred institution and here the religion of Jesus Christ should show forth its reality. Here, continual prayer should be made and hymns of praise should be sung. Here is where the life giving principle of the Lord and Savior should be instilled into the hearts and lives of the little ones, that they may learn to reverence and respect God, the church and

their parents. Here is where love should abound and peace and happiness prevail. Here the word of God should be read, studied and applied.

In view of these facts, what about "the church that is in thy house?" Are you engaging in regular and earnest prayer in behalf of the church, your home, your little ones, and all men everywhere? Do you sing the songs of Zion that carry our minds away from the troublesome affairs of life and point us to the skies? Do you show forth in your daily life, your speech, your dealings with those about you those inward graces that distinguish you as a follower of the Christ? Do you prove your loyalty to Christ and His church by conforming to the regulations that are designed to keep us in peace, without spot and blameless?

It might be well for each of us to ask ourselves the question, "if every member would be just like me, what kind of a church would my church be?"

Do you remember the "Lord's Day" and keep it as a day of rest and worship?

Even though there may

BIBLE MONITOR.

West Milton, Ohio, October 15, 1933

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Ezra L. Wolf, Quinter, Kansas, Associate Editor.

be but few in number in our home that are believers, our Saviour says, "For where two or three are gathered together in My name, there am I in the midst of them." (Matt. 18:20.)

So we have the privilege and opportunity of engaging in worship in our own homes and if necessary engaging in the sacred ordinances of the church, assured that the Lord will be with us, and that to bless, if we come together in His name.

Regardless of the conditions that arise about us the faithful child of God should continue to show his

devotion to his Saviour and keep burning the fires of spiritual life.

May we not all work to this end and "take heed to the church in our own house."

A THIEF

A. G. Fahnestock

One of the disagreeable things that come to pass, is, when we are robbed of our valuables. Things of great value men and women put under lock and take every precaution to prevent the thief from taking them away from them. As I lay awake last night it dawned upon me, that it would be well to call our attention to the fact, that there is a thief who should be arrested at once lest he will rob the church of peace and unity which would take the very power. May we all be on the alert and if need be watch day and night lest he may rob us of our stronghold.

The thief I refer to is the thief of inconsistency.

I feel sure that many of us could recall the havoc this thief has done in years past in other organizations.

Surely inconsistency has robbed many an organization of love, unity, peace and power. Jesus recognized this condition when he discovered that there was a class of people who were busily engaged in trying to pull motes out of the eyes of others and did not first remove the beam that was in their own eyes. (Matt. 7:5.) And again in Matt. 23, Jesus points out a people that made a loud profession and stood high in the religious world, and who found much to do, but what they did do was to work on the outward to the making of a display and neglect the cleansing of the inside. Therefore Jesus rebuked them and spake in unquestionable terms when he said, "Woe unto you Scribes and Pharisees, hypocrites, cleanse that first which is within that, that which is without may be clean also." Does it seem reasonable that these Scribes and Pharisees should have the upper seats, when they are like whited sepulchres, which, indeed appear beautiful outwardly but are within full of dead men's bones? Is it consistent that the blind should lead the blind, or that they

should compass land and sea to make a proselyte and when he is made, make him twofold more the child of hell than they themselves?

Is it consistent for any one to say, I am a Christian, when they have not the spirit of Christ? Inconsistency is very often hypocrisy and both of these have often robbed others from confidence and joy, that should be theirs.

You may have had the experience in past years, when you have had all confidence in someone, but in course of time inconsistency has visited you through this individual and has robbed you of all the confidence and love you had in and for that person.

It is inconsistent for anyone to say, I love the church, when he will not abide by her adopted rules and regulations, but will simply continue to do according to his own personal views and wishes.

May God help each of us, that we may recognize the value robbed from other organizations through the thief of inconsistency and may we prove our love to God, the church and the people by living consistent

lives, which bars inconsistency and unifies us in accepting the rules and regulations, which in harmony with the gospel, the church has adopted. Jesus said, "It were better that a millstone were hanged about his neck and he be cast in the depth of the sea, than to offend one of these little ones." (Disturb and rob him of his peace.)

My dear reader beware of the man or woman that has for his or her associate the thief of inconsistency.

Brunnerville, Pa.

This issue of the Monitor carries the obituary of our dear brother and co-worker J. L. Johnson. We feel keenly the loss of one who has taken such an active part in the Dunkard Brethren movement. Although his work is finished the result of his efforts will continue to go on and surely he will be richly rewarded for all in the land whither he has gone.

In looking over our papers we recently came upon a statement of conditions existing in the church in the year 1926, which was written by Brother Johnson.

It clearly sets forth the reasons why the Dunkard Brethren organization was effected. Inasmuch as many people seem to be misinformed on this matter we think it well to give this in the Monitor.

LOST CONSERVATISM Church of The Brethren

Compiled by J. L. Johnson
in 1926

Discipline of the membership—dropped.

Standing collar coats for men—dropped.

Wearing of beards (especially Elders)—dropped.

Wearing of bonnets (by women)—dropped.

Wearing prayer veil (by women) with few exceptions—dropped.

Christian salutation, in a general way—dropped.

Lord's prayer, in a general way—dropped.

Kneeling posture in prayer, in a general way—dropped.

Anointing of members only—dropped.

Membership visit, in many congregations—dropped.

Worldly and fashionable

dress both men and women—allowed.

Bobbed hair by women—allowed.

Wearing of jewelry and beads—allowed.

Individual communion cups—allowed.

Feet washing in secluded rooms—allowed.

Indiscriminate lectures in church houses—allowed.

Pictures on screens—allowed.

Membership in secret lodges—allowed.

Church banquets, bazaars, suppers, etc.—allowed.

Musical instruments in church services—allowed.

Volunteer ministry—allowed.

Licensing men and women to preach, on trial—allowed.

Women pastors—allowed.

Church and Sunday School federation—allowed.

Special camps for young people training (secluded)—allowed.

Attendance at fairs, shows and plays—allowed.

Expensive church houses with heavy debts—encouraged.

Heavy demands by various boards—encouraged.

Being a good mixer with

other churches—encouraged.

Indiscriminate contesting games—encouraged.

Salaried pastors, running the affairs of the church—demanded.

High education for ministers and pastors—demanded.

Preaching of doctrinal sermons—discouraged.

And this is only a partial list of departures from our former conservative rulings. Admitting that these conditions do not all exist in all of the state districts, or congregations at least many of them do not exist in many of them and is well known by the church leaders generally, and are directed largely by them.

The above departures and conditons have been the cause of The Dunkard Brethren Church to obtain a charter and re-affirm and practice as we as conservatives declare that we must do to be safe for the approval of Christ our Redeemer.

The church which Christ established was to "be without spot or wrinkle or any such thing." How can it be with all the above worldly innovations dominant in it?

**MODERN CHURCH
TRENDS
No. 8**

**Some of the Extremes of
Worldliness**

A good many years ago the readers of our church paper would occasionally have their attention called to what was then considered to be the extremes of worldliness in some of the churches of that time. Church socials, bazaars, banquets, rummage sales and all church entertainments were then considered to be a desecration of the house of God when held in the church. None of the things were then permitted in any of the churches of our people. Writers would point out the evils of such things and warn against them in no uncertain language. Many would do this yet if they could. But it cannot be done.

Such things have become entirely commonplace in those churches we have patterned after in these things. I mean these churches now have gone far beyond and are exploring new fields for drawing larger crowds and raising more money. I think

we are coming along.

Like all "transitions" these things did not come into the churches without opposition. The older readers of the Messenger will remember that certain books were highly recommended to our people, books which had been written in opposition to such worldly trends in the churches.

"Twenty Objections to Church Entertainments," was written by a Methodist minister, and no doubt was well received by the most spiritual in the churches. Perhaps it did much good in checking and counteracting the trend. "Mr. World and Miss Churchmember" was another good book, as was "From the Ballroom to Hell." These books were well distributed from the publishing house among our people. They are now so far as I know out of print, and for the most part forgotten. There is perhaps nothing to take their place and serve their purpose. Doubtless now the sale of such books would be too meager to justify their writing.

I think that those things mentioned came rather slow to the other churches at

first. Church balls and card parties were probably unknown. As the restraints were gradually removed, they spread more rapidly. It is to be wondered whether any church at first ever made such rapid changes along such lines as has the Church of The Brethren in the last twenty-five years. The other churches, after which we have patterned, have of course progressed just as fast and are now far ahead.

To show in part just how far these other denominations have gone I have thought it good to make some quotations from Harold Bell Wright's book, "God and the Grocerymen." It is thought that the comments and utterances of the different characters picture approximately the actual situation in the churches at the time this book was written. It certainly would not be creditable to the author to malign or misrepresent the ministers and churches by overdrawing the details. His intent seems to have been not so much to criticise and condemn the ministers and churches as to take to task or upbraid the system and

methods under which they must work. It is supposed that the "church news items" of advertisements of their services were collected from the papers as represented. The book, I think, was written about fifteen years or more ago. Hence it is not up-to-date. But it would seem that hardly anything could more disclose the utter lack of spirituality unless it would be to add to this worldliness the latest fads in "Modernism." We can hope these are the extremes in the larger city churches. The smaller town and rural churches can hardly keep up in such a game.

The author makes all the comments that are necessary.

"I confess that the church don't mean to me what it did to my parents. I don't seem to get anything out of our services. I don't believe our young people get much out of the church, either. I believe that is why they don't go more—because the church means nothing to them."

"There is no question that the church has lost its influence upon the younger generation at least."

"The church is failing to hold its own membership to the fundamental teachings of Jesus—we all realize that in our own lives."

"The preachers, almost universally, preach things which they themselves do not believe, but which they must teach to satisfy the theological requirements of their superior denominational officers—and thus hold their positions."

"As long as the church makes a mock of its own religion it cannot expect the world to believe in, or even respect it."

"Church news items." "Don't go to the . . . church expecting to sleep. Pastor . . . will preach a great wide-awake series of popular Sunday night sermons. This church is famous for the gospel."

"An up-to-date Jazz band furnishes the music at services in the fashionable . . . church on invitation of the pastor. Other jazz musicians will appear in the church during the year."

"Bible class to hear eugenics discussed."

"Ghastly means of ending life—given in play tomorrow. A rope, a gun, a razor, a dagger, gas, a drink

of poison—all means to an end of life. The C. E. society will present the play Thursday night.

"Broncho Jack, here to hog-tie souls of men—I will ride human herd here and I promise to hog-tie, bull-dog and scratch the devil every evening."

"The public is cordially invited to hear this magnetic, humorous, young minister."

"The meeting for men and boys will be a thriller. There will not be a dull moment throughout the day."

"Battling pastor . . . vs. Beelzebub. The Reverend . . . , fighting parson cornered the Prince of Darkness, grabbed him by both horns and twisted his neck until the entire valley reverberated with the strident sounds of Satanic screams."

"Pastor seeking to learn life's greatest kick, offers cash awards for best answer to question, 'How is one to get a kick out of life?'"

"Varied Bill for Vaudeville: Different features each evening will mark vaudeville performance at the . . . church fair, oriental stunt, card parties. There will be many parties of school children who will

attend the jitney dance. Five or six cigarette girls will be in costume and sell the nicotine."

"Announcements special attractions." "Celebrated quartets." "Popular singers." "Marvelous Violinists." "Unusual Tableaus." "Wonderful musical programs." "Come and hear Sunshine Jim."

"Sermon themes: Our South American Neighbors. Illustrated." "The fifth sermon in a series of famous characters in classic fiction." "What I saw at Third and Market streets in San Francisco. Promises something of most interesting nature." "Don't die on third—with a number of interesting baseball illustrations. It is doubtful if any preacher today has as many friends among baseball players as Doctor" "Bleaching a black man." "The go-getter church." "An Ex-Governor to occupy pulpit." "Standing on a Banana Peeling." "Music as an Aid to Better Living." "Why Johnny Fell Out of Bed." "What is Wrong with the Church." "You've Got to Quit Kicking My Dog Around." "Presentation of flag to congregation by

Elks, the pastor being a member of the lodge." "Traffic to be discussed as Sunday sermon. What is the cause of our alarming increase of automobile accidents? Unreasonable and unenforced traffic ordinances. Irresponsible and careless drivers. Inadequate brakes and unsteady hands. Should citizens be informers?"

"Think what this means. With the God of Jesus to worship, the modern church is offering jazz bands and motion pictures as the chief attraction. With Jesus, Himself, to present to men, the ministers advertise amusing, humorous and clever entertainment! With the happiness of our homes, the future of our children and the very life of the nation depending upon the saving, keeping powers of the Christian religion, our church teachers strive to make the people laugh!"

"It is not difficult to account for those empty seats. It is easy to understand why people seek entertainment in those places which the ministers condemn as worldly."

"Nothing could be farther from the spirit and example

of Jesus than the spectacle of a down-to-date clergyman struggling to raise the money of his salary. Nothing could be less Christian than the antics of a modern pulpit entertainer striving, with thrills, sensationalism and humor, to draw a larger crowd with larger box-office returns than the other places of amusement against which he rails."

"The personality of Jesus compels respect, admiration and love. His teaching had the force of eternal truth. The methods of our modern ministers breed contempt, disgust, and scorn. Their sermons have no more authority than a vaudeville performance. Card parties, balls, entertainments, banquets, vaudeville shows, rummage sales, oriental bazaars, fairs and lotteries are all carried on for the purpose of raising money."

"By no stretch of the imagination can we hear Jesus say: 'Come unto me and play a game of cards Come, all ye who desire a good time, and join our jitney dance—the proceeds are to buy a pulpit carpet. Come unto our Oriental Bazaar and buy of the

cigarette girls in costume, for the price ye give will help pay our pastor's salary."

"Consider this full-page newspaper advertisement of what the church is offering young people. It is headed: 'Flaming Youth.' Get this new thrill. You say you are after the big time stuff. Then why don't you come into the main tent? Be a sport and give him a chance. He will not take the fun out of life. He will add to it. If He should fail your case you will have lost nothing, and the experience will at least give you something to talk about. Come to church."

"The modern church, by inviting Young America to accept the Christian religion for fun, has driven Young America to seek its fun elsewhere. Under this ruinous competition the modern church is everything else but a place to worship. It is a place of entertainment, a social center, the headquarters of a theological camp, a parade ground, an amusement hall, a show house. . . . The spirit of the preaching is the spirit of entertainment, of seeking to please. The spirit of the music is the spirit of the

concert hall or opera."
Omak, Wash.

OBITUARY

J. L. Johnson, born in Fayette county, Ia., March 15th, 1858, died September 15th, 1933 in Mechancisburg, Cumberland county, Pa. His death came as a shock to his many friends. He was taken suddenly ill at 2 p. m. with a heart attack and died at 8 a. m. and never spoke after the first attack. Bro. Johnson had been suffering affliction for many years after passing through an operation for appendicitis on May 6, 1879.

He was united in marriage to Ada Hough and to this union were born four sons and one daughter. On September 5, 1909 the Lord saw best to call her to her long home, and in 1912 he was again united in marriage to Mary E. Kimmel.

Bro. Johnson united with the church of his choice over fifty years ago and at the time of his death he was a deacon in the Dunkard Brethren church, and always deeply interested in the work of the church and always present as long as health would permit, and no sacrifice was too great for him to make if it was for the success of the church. His kindly manner and even temper won the esteem of many friends.

The funeral services were conducted on Sunday, September 17th, at 2 p. m. The funeral services were conducted by Bro. J. L. Meyers and Bro. J. Harry Smith and on Monday morning the body was taken and laid to rest in the Fairview cemetery in Fayette county, Pa., to wait the resurrection day.

Brother Johnson was loved by all who knew him.

He leaves a loving companion and five children to mourn their loss We trust our loss is his gain.

J. W. Galley.

OBITUARY

Mary H. Brenneman (Nee) Lind, daughter of Michael B. and Mary Lind, was born June 16, 1846 in Jefferson, York county, Pa.

At the age of eight years, in the spring of 1854, she came with her parents to Astoria, Fulton county, Ill., where she grew to womanhood.

On March 25, 1866 she was united in marriage to Andrew Brenneman of York county, Pa. To this union were born five children, of whom three preceded her in death; Matilda Walter of Astoria and Andrew Brenneman, Jr., of Minneapolis, Minn., survive.

Early in life she united with the Dunkard Brethren church, now known as the Church of The Brethren. On May 26, 1933 she renewed her vows with the Dunkard Brethren church in which faith she departed this life.

She leaves to mourn her departure three brothers and one sister, David H. Lind and Abraham H. Lind of Astoria, Ill., Michael H. Lind of Bader, Ill., and Caroline Carson of Colchester, Ill., and a number of relatives and friends.

Nobody can walk with God without reaching out a hand to help somebody.

Every man is ruled by what he loves.

* * * * *

NEWS ITEMS

* * * * *

SWALLOW FALLS, MD.

September 8th we held our council prior to the love feast. With our Elder D. S. Flohr presiding council opened at 2 p. m. by singing "Nearer My God to Thee." I Cor. 13 was read by Bro. B. F. Lebo of Mechanicsburg, Pa., and Bro. Henry Mosser led in the opening prayer.

New officers were elected. Elder D. S. Flohr was retained as Elder. Other officers elected were: Dewey Shaffer, trustee; Z. L. Mellott, treasurer; Charles Sines, secretary; Della Mellott, Monitor agent; Martha G. Folk, Monitor correspondent. All officers were elected for a term of three years.

It was decided because of expenses and the distance our Elder has to come to hold only one council a year, that one to be held prior to the love feast, unless at the judgment of the Elder he should see fit to call a special council.

All business was disposed of in a very pleasant manner. Bro. B. F. Lebo led in closing prayer.

Our series of meetings which were held by Bro. B. F. Lebo were all very well attended. In every service pure gospel messages were brought which were very much appreciated by all present. A member of the Church of The Brethren came over with us. Bro. Lebo has created a spiritual interest in and around Swallow Falls and we expect him back in the future.

Saturday evening, September 9th we met for our examination service

with Bro. Henry Mosser leading in the opening prayer. Bro. Z. L. Mellott read from I Cor. 11. also made very good explanations on it. Next speaker being Bro. B. F. Lebo, followed by the examination sermon by Elder D. S. Flohr who further explained the scripture which was read. In the evening 35 surrounded the Lord's tables, Eld. D. S. Flohr officiating. At this service we were very glad to have so many brethren and sisters from surrounding congregations with us.

We again met Sunday morning for Sunday School and followed by church services. Bro. B. F. Lebo again gave us a very spiritual message, followed by Elder D. S. Flohr, and Bro. Moses Fike (who is in his 97th year) with his sermon he gave us a taste of heaven and how unspeakably happy we would be to meet our loved ones there.

We very much regretted that the parting had come after feasting on spiritual food as we have. But duty makes us understand that we must take the parting hand.

Explanation: Since I hear that some have wondered why the writer's address is so different from that of the congregation, I wish to explain to those that might still be wondering about it that mother and I are the only Dunkard Brethren members in this part of Pennsylvania and live 34 miles from Swallow Falls, Md., congregation at which place I have been chosen by the church as Monitor correspondent.

Martha G. Folk,
R. 1. Fort Hill, Pa.

PERU, IND.

The Midway church met in called

council August 12th when a report of the visit was made and other arrangements for the love feast.

Bro. Arthur Miller began a series of meetings August 13th, continuing each evening up until the love feast, August 26th. The meetings were well attended and one precious soul was added to the kingdom by baptism. We had a very nice communion service with over fifty surrounding the tables.

Our Elder Bro. D. P. Nead on account of infirmities of age resigned as our Elder, so on September 16th Elders Arthur Miller and Web Hostetter met with us in council. Bro. D. P. Klepinger was chosen as Elder to serve until December 1934. The voice of the church was taken as to whether we should hold an election for a minister at this time and was almost unanimous in not holding an election just now.

Bro. Hostetter preached for us on Saturday evening and Sunday morning and gave us some good gospel messages to think about. May God richly bless the ministry of our church, that they shun not to declare the whole council of God.

Martha Barnhart,
208 North Water St., Peru, Ind.

PLAIN VIEW

At our June council we decided to have a Harvest meeting the last Thursday of August and invited anyone who could to meet with us, especially the three churches of southern Ohio. This meeting is now in the past; it was well attended and we feel all were spiritually fed. Bro. Joseph Robbins opened the services in the morning, then Bro. Lorenze of the Plevna

congregation and Bro. Abraham Miller of the Eldorado congregation preached in the forenoon. In the afternoon Bro. Ecker from Pennsylvania and Bro. Kreider of Englewood congregation preached then we were dismissed with the understanding that S. O. have their Harvest meeting at the Englewood church on the fourth Thursday of August.

September 14th we met in regular quarterly council. Our Elder Bro. Kreider read I. Cor. 12 and stressed the thought of the stronger members helping the weaker members, and said if we get that excellent spirit of love we can do wonders for Christ. Let us work mightily for the Lord. May the Lord abundantly bless our Elder and his wife for the good work they are doing for Him.

One was received by baptism since our last report. Our love feast will be the last Saturday of September.

Sister Liretta Brower,
New Lebanon, Ohio.

DALLAS CENTER, IA.

The Dallas Center congregation met for council meeting Saturday, September 9th. Most of the members were present. The minutes of the previous meeting were read and accepted as read. There was not very much business transacted.

We expect to have a love feast October 14th and 15th.

Bro. and Sister Will Binney were received into the church by letter.

Our Elder E. D. Fisel, who had charge of the meeting, preached two sermons the following Sunday.

Pray for us that we will stand true and faithful to God.

Orville Royer, Cor.

ENGLEWOOD, OHIO

Remember our communion service at this place October 28. Come and enjoy this spiritual feast with us.

Services to begin at 10 a. m., Saturday.

Clerk A. J. Brumbaugh.

AN ODE TO HARDSHIP

An oyster must be injured
Before a pearl appears;
Our hearts cannot grow tender
Until it's washed with tears.

Pure gold is always melted
In the most terrific heat;
Strong character is strengthened
By the storm winds of defeat.

Our life must stand rough usage
Needed hurts will make it shine;
Till our chastened soul will glitter
Like the diamond polished fine.

The lonesome pine so twisted
Holds a challenge in its form;
Each line a written record
Of its struggle in the storm.

A smooth road cannot take us
To the mountain's highest peak;
An easy life won't bring us
The rich treasures that we seek.

Let us meet disaster bravely,
Plow through sorrow with a song;
Life still writes the same old story,
Through suffering we grow strong.
—Selected.

THE WEAPONS OF OUR WARFARE

David H. Vogelsong

"For though we walk in
the flesh we do not war

after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds) casting down imaginations and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ." (II Cor. 10:3-5.)

The Christian's life is a warfare. "That thou mightest war a good warfare," was Paul's charge to his son, Timothy, whom he exhorted to "endure hardness as a good soldier of Jesus Christ" and to "fight the good fight of faith." We are thrilled by his last testimony to him, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith."

A sacred trust, "the glorious gospel of the blessed God" was committed to the apostles and has been definitely committed to the church to guard and to proclaim. Each member of it is a trustee, an ambassador, a witness, a debtor both to the Greeks and to the barbarians, both to the wise

and to the unwise. We are executors of Christ's last will and testament.

What did He bequeath? For a lost world He purchased redemption, salvation full and free for all willing to receive it. To His own He bequeathed His peace, even in tribulation the Holy Spirit, the comforter, and the assurance of His own presence unto the end of the age and of ultimate triumph.

Is the task an easy one? Is the ambassador to whom is committed the ministry and word of reconciliation guaranteed immunity from temptation, suffering, persecution?

Listen! "We are troubled on every side, yet not distressed; we are perplexed but not in despair; persecuted, but not forsaken; cast down, but not destroyed." "Demas hath forsaken me, Alexander the coppersmith did me much evil, Satan hindered us." "At my answer no man stood with me, but all forsook me." "In stripes above measure, in prison more frequent, in deaths oft of the Jews, five times received I forty stripes save one. Thrice was I beaten

with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I have been in the deep in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen . . . in perils among false brethren; in weariness and painfulness, in hunger and thirst in nakedness."

The ambassador is sent into the enemy's country under the dominion of Satan where men are led captive at his will, their minds blinded lest the light of the glorious gospel should shine unto them. Satan who dared to approach our Lord in the wilderness will not spare us. He is the anointed cherub who fell from high heaven—Lucifer, son of the morning, who said, "I will ascend into the heaven, I will exalt my throne above the stars of God I will be like the most high." "Michael the arch angel durst not bring against him a railing accusation, but said, the Lord rebuke thee."

Can we overcome him in our own strength, by the sheer power of our own wills? No! Shall we organize another crusade? No! We cannot cope with him

with carnal weapons, we do not war after the flesh. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places.

How can we withstand the flaming darts and wiles of this wicked one? What weapons shall we use? "Wherefore take unto you the whole armour of God. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." Not only that perfect righteousness imputed to us in "Christ Jesus, who of God is made unto us righteousness," but also that practical righteousness which "is in us who walk not after the flesh but after the Spirit." And your feet shod with the preparation of the gospel of peace and bring glad tidings of good things. Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And this is the victory that overcometh the world, even our faith."

"Without faith it is impossible to please Him."

Faith not only quenches the fiery darts of the enemy, but it is also the battering ram that demolishes his strongholds. "By faith the walls of Jericho fell down."

"And take the helmet of salvation." "Thou hast covered my head in the day of battle." Protection for the head, the mind. How great the need of this protection in this day when men become prey to vain imaginations and exalt themselves against the knowledge of God.

"And the sword of the Spirit which is the word of God." That word which is quick and powerful and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discernor of the thoughts and intents of the heart.

"Praying always with all prayer and supplication in the Spirit and watching thereunto with all perseverance and supplications for all saints; the armour is buckled on and kept bright and untarnished by prayer. The Lord Jesus Christ is the whole armor of God." "Put ye on the Lord Jesus Christ and make no provisions for

the flesh." (Rom 13-14.)

Panoplied with this armour, and armed with the weapons that are mighty through God to the pulling down of strongholds the Christian ambassador is invincible and irresistible.

Mechanicsburg, Pa.

JESUS THE LIGHT OF THE WORLD

No. 2

D. M. Click

Then we find Jesus the great Light of the world, coming on the stage of action, and "from that time began to preach, and say repent, for the kingdom of heaven is at hand." (Matt. 4:17.)

John the baptist had already been sent forth to prepare the way of the Lord, and to let the world know there was one greater than himself coming whose shoe latchet he was not worthy to unloose. Repentance means a reformation of life, cease to do evil and learn to do good. Jesus makes repentance a necessity, what He once said regarding those who were killed by the falling of the tower of Siloam, applies to all. "Except ye

repent, ye shall all likewise perish." (Luke 13:5.)

Furthermore, when the Master sent His apostles into all the world to preach the gospel to every creature he said unto them that repentance and remission of sins should be preached among all nations, beginning at Jerusalem.

Then Peter in his famous address on Solomon's porch told the people that they should "repent and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts 3:19.)

Peter would have the people very plainly understand that repentance was one of the necessary steps in the process of conversion. The apostle Paul looked upon repentance as an essential part of the gospel, for in his address on Mar's Hill he said, "God commandeth all men every where to repent." (Acts 17:30.)

This doctrine as one of the divinely appointed conditions of pardon was urged by Peter on the day of Pentecost. To those inquiring after the way of salvation he said, "Repent and be

baptised every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)

If what Peter said was true, and it sure was, for he spoke as he was directed by the Holy Spirit, it plainly follows that without repentance there can be no salvation from sin. The person who would be saved must not only believe in Jesus, but they must repent. There must be a Godly sorrow for sin, and a turning away from a life of sin, to be followed by a life of faithfulness. It is not sufficient to cease doing evil. There must be meats, fruits for repentance; this means faithful obedience willing to follow in the steps of the Savior.

Let us hear the conclusion of the whole matter: "Fear God, and keep His commandments; for this is the whole duty of man." (Ecclesiasties 12:13.)

So-called Christians living in a neighborhood and talking the untruth about their neighbors can never enter heaven, for they are not Christians.

MARRIAGE

L. A. Shumake

1. When was this ordinance instituted?

In the creation.

2. Why was it instituted?

"It is not good that man should be alone." (Gen. 2:18).

3. What constitutes the marriage?

"For this cause shall a man leave father and mother, and shall cleave unto his wife, and they twain shall be one flesh." (Matt 19:5.)

4. What injunction was laid on the marriage vow?

"What therefore God hath joined together, let not man put asunder." (Matt. 19:6.)

5. Is divorce therefore unscriptural?

Yes.

6. Did not Moses sanction divorce?

Moses permitted it because of the hardness of the hearts of the people, "but from the beginning it was not so." (Matt. 19:8.)

7. What did Christ call the putting away of a companion?

Except for the one cause of fornication. He called

it adultery. (Matt. 19:9).

8. What does he call marrying divorced persons?

He calls it adultery. (Matt. 5:32, 19:9, Mark 10:11, Luke 16:18.)

9. What is the proper thing to say of those who are living together as husband and wife while one or both of them have a divorced companion living?

They are living in adultery.

10. Have not the civil authorities the power to grant divorces and authorize remarriage?

"What therefore God hath joined together let not man put asunder." (Matt. 19:6.)

11. How then shall we regard the second alliance?

The same as if no second marriage ceremony had been performed.

12. What about divorced people, any way?

Let them remain unmarried, or else be reconciled to their former companions. (I Cor. 7:11.)

13. What about plural marriages?

Like divorces, they were permitted under Old Testament authority, but under the New it is, "Let every man have his own wife, and every woman have her own

husband." (I Cor. 7:2)

14. What does a laxness in marriage vows indicate?

It indicates a condition of inward decay which is not good.

15. What sin was mentioned in God's indictment against the antediluvians?

They were loose in the marriage vows. (Gen. 6:1-8.)

16. What was the cause of the downfall of Samson, of Solomon and finally of all Israel?

They were loose in the marriage vow.

17. What great sin lies at the root of the decay of all fallen or falling nations?

Looseness in the marriage vow.

18. Why does this sin so vitally affect the existence and power of nations?

Because it is connected with the very vitals of moral purity. The very fact that the marriage vow is lightly regarded shows that this moral purity is gone. This gone, the home is destroyed. destroy the home, and you destroy the nation.

19. How may the minds of the people be gotten right on the marriage question?

If such a thing is possible, it will be by teaching the

sacredness of the marriage vow, and by planting ourselves upon gospel grounds in that the idea of re-marriage among divorced persons is entirely banished.

20. What two restrictions did the Israelites have on this question?

Marriage with the heathens, (Deut. 7:1-3, Ez. 9:1-3) and marriage with near relatives. (Lev. 18.)

21. From what standpoint is marriage with near relatives objectionable?

It multiplies and intensifies family weaknesses.

22. From what standpoint is marriage with the heathens objectionable?

It leads believers away from God.

23. Was not Ruth converted through the influence of the family among whom she married?

Yes. Here and there you find a case where a child of God marries a worldling and it ends alright, but where you find one case like that, you will find a number that turns out bad. Shall we justify mixed marriages because of Ruth and close our eyes to the fate of all Israel?

24. Then may it not be well to advise only those who are strong minded and

well established in the faith to marry out in the world, and thus win souls for Christ?

Let all such take a lesson from Samson the strongest man, and Solomon, the wisest man. Listen to the voice of Nehemiah: "Did not Solomon, king of Israel, sin by these things? Yet among many nations was there no king like unto him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin."

25. What advice has the New Testament to give?

"Be not unequally yoked together with unbelievers." (II Cor. 6:14.) Marry..... only in the Lord." (I Cor. 7:30.)

26. Then what about those who are already unevenly yoked?

Let them make the most of circumstances. Read answer to this question (I Cor. 7:12-14.)

27. What is the best safe-guard against mixed marriages?

Avoid the unequal yoke in associations.

28. Would not that be selfishness?

You may be sociable and

friendly with all people without attempting to court all people.

29. At what age should people begin to consider the marriage question?

When the body is fully matured it is a permission from God to consider the question, all other questions being favorable.

30. What are the chief objections to early marriages?

A lack of sober judgment and interference with physical development.

31. Is it obligatory that all marriageable people marry?

No, some of the noblest Christian workers we have ever seen were never married.

32. Would it not be better to marry unbelievers than to remain single all your lives?

Better remain single all your lives than to be tied to someone who is liable to make your life a failure, or your posterity a generation of infidels.

33. How may we know what is the best thing to do?

Obey God's word, follow His directions, accept His leadings, and He will lead you into positions where you

will be of the highest possible service to Him.

Louisa, Va.

THE BIBLE

This book reveals the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers.

Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy.

It contains light to direct you, food to support you, and comfort to cheer you.

It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter.

Here too, heaven is opened, and the gates of hell disclosed.

Christ is its grand subject, our good its design, and the glory of God its end.

It should rule the heart, fill the memory, and guide the feet.

Read it slowly, frequently, prayerfully, and thoughtfully.

It is a mine of wealth, a paradise of glory, and a

river of pleasure.

It is given you in life, will be opened at the judgment, and be remembered forever.

It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents.

Owned, it is riches; studied, it is wisdom; trusted, it is salvation; loved, it is character, and obeyed, it is power.

Author unknown.

A Christian is one who knows the truth, loves the truth and lives the truth.

The man who does right only because he is compelled to is not a Christian.

God never uses a man who is not willing to do little things.

If some people would always think twice before they speak, they would keep still a good deal.

The poorest man on earth is the one who has the fewest trials.

If some of us would pray more we would grumble less.

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SUNDAY SCHOOL LESSON

- Oct. 1—John 16:1-15
Oct. 8—John 6:16-33
Oct. 15—John 17:1-26
Oct. 22—John 18:1-18
Oct. 29—John 18:19-40
Nov. 5—John 19:1-24
Nov. 12—John 19:25-42
Nov. 19—John 20:1-18
Nov. 26—Ex. 23:14-16, Eph. 5:20,
Psa. 100
Dec. 3—John 20:19-31
Dec. 10—John 21:1-14
Dec. 17—John 21:15-25
Dec. 24—Matt. 1:18, 2:12
Dec. 31—Review: Book of John

BIBLE MONITOR

VOL. XI

November 1, 1933

No. 21

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE GOSPEL CURE

In these troublesome days many and varied are the plans suggested and advocated by men to better the conditions of the human family. For a number of years great effort has been put forth by rulers and statesmen to enact laws calculated to bring peace, happiness and prosperity to the nations. In spite of all this it appears that conditions have continually grown worse.

At the present time we are confronted with grave situations indeed and it seems as if the more men do to bring relief the more complicated and uncertain the matter becomes. Thus the world travels on in its mad rush in sin and folly.

It would be wise in the face of existing conditions for people to stop and con-

sider why it is that these conditions have arisen, remove the cause and apply a proven remedy. With the intelligence which men possess in this enlightened age and an open Bible before us which is a direct revelation from God there is no reason why we should be confused or in darkness regarding conditions as they now exist. Jesus testified of Himself, "I am come a light into the world, that whosoever believeth on me should not abide in darkness." (John 12:46). Then again, "If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin." (John 15:22.) This "light" reveals very clearly the reasons for prevailing conditions.

What is it that has given rise to these great social, economic and moral issues

anyhow? For an answer to this we turn to the word of God. "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" James 4:1

When we turn the light of the gospel of the Lord Jesus Christ on this condition of darkness and despair we can easily see that all these deplorable conditions have come about as a result of the conduct of men.

"He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds were evil." As a result of this rejection of the light, mankind is steeped in sin, and vulgarity, immorality and violence are in evidence everywhere. If we would rid ourselves of these evils it is evident the sinful nature of men must be changed. The gospel very clearly sets forth a plan or process of faith and obedience which puts to

death this carnal nature in all who humbly follow it and regenerates them in such a way that they lose their desire for sin and walk in newness of life.

It also sets up a standard of life for men to follow which is acceptable in the sight of God and results in peace, happiness and prosperity. If all men would accept the light and be obedient, we would have no social, economic or moral issues to deal with whatever. However, men are not willing to accept the light but walk after the imagination of their own hearts, according to the lust of the flesh, the lust of the eye and the pride of life; as a result, these vital problems arise and men suffer for it. It is now as in the days of Noah "men have corrupted themselves on the face of the earth." From all appearances this generation has about gone the limit.

It might be well for us to take heed to some instructions given to the Israelite nation. "If My people, which are called by My name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then

will I hear from heaven, and will forgive their sin, and will heal their land." (II Chron. 7:14.)

The history of the human family has been about the same in all ages. When people fear God and keep His commandments they enjoy peace, happiness and prosperity but when they become proud, stubborn and rebellious, strife, sorrow and adversity are sure to follow. For several years amidst these adverse conditions people have been looking forward and hoping for better times; yet they keep on living in the same way which brought these conditions on. Surely if we are going to expect any change for the better people must face about, turn from their wicked ways, seek the Lord and His ways of righteousness, truth, justice and mercy. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9.)

The whole matter rests in the hands of the human family. The mercies of God are still extended toward us. The power of God is able to set everything in the world

in order. The blood of Christ is sufficient to atone for the sins of every nation and every individual. So why not apply the gospel cure and bring back peace, happiness and prosperity for all men.

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." (Isa. 1:16-20.)

There is no man that imparteth his joy to his friend, but he enjoyeth the more; and no man that imparteth his griefs to his friend, but he grieveth the less.—Bacon.

A wife who is worth having is worth praising.

BIBLE MONITOR.

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WHERE THE SUNDAY SCHOOL HELPS

F. B. Surbey

The Dunkard Brethren church recognizes the need of the Sunday School by outlining methods of organization, providing lessons for study, and by conducting schools in her local congregations. Wherein is the Sunday School needed or helpful? What is the mission or purpose of the Sunday School?

We call attention to three avenues in which the Sunday School, if properly conducted, supplies a need and

thus accomplishes her purpose.

First: The Sunday School teaches children the Bible. As early as 1789 annual conference minutes show that the church realized that the homes in general were failing to carry out the commands in Deut. 6:4-9 and Eph. 6:4. The result of this failure was that the children became coarse, vulgar and sinful in their manner of living. The advice of the church was that there should be more teaching of the children in the word of God so as to provoke them to love God and appreciate His word, which are steps toward the desired end—the salvation of their souls.

The attitude of present day homes to the above named scriptures is no better than it was in 1789, and therefore the Sunday School of today has an opportunity and a duty along the line of teaching children the Bible. Not only that they may know what the Bible contains, but also that they may learn to live earnest Christian lives in obedience to the commands.

Second: The Sunday

School teaches young people and instills in them specific Christian principles and Christian ideals of life. Children in the home, and young people in society and in the business world need to learn the difference between modern worldly principles and methods taught by Christ and the prophets.

As the Sunday School teaches children the character studies of the Bible and the teachings of Jesus in the New Testament, they will learn to love unselfishness, humility, industry, honesty, courage, purity, trust and such like virtues so much lacking in many of the young people of today. The Sunday School has a golden opportunity and a serious responsibility along this line, and the Lord blesses her efforts with visible results.

Third: The Sunday School teaches young people about the church, her origin, ordinances, and saving power, and thus helps to prepare them to become the future pillars of the church. As young people learn how the church was instituted, what her ordinances are, and where the Bible teach-

ing on each of these is, they will begin to think that the church is for them and will then find their place in it. While engaging in the sacred ordinances they will recall that in the Sunday School they learned why these are observed and what they mean and will therefore enjoy them all the more and will go forth living the graces taught by the formal ceremonies.

Because the Sunday School has taught the value of the church and brought to light the gospel teaching on the ordinances to be observed, those accepting the plan of salvation and entering the church are now happy in the service of the Master and made to resolve that the church of their fathers is their church and that it shall not perish from their several communities.

Is our Sunday School a real help to the cause of the Master and in the promoting of His kingdom? Are all of us doing our part to make our Sunday School a success? The good accomplished by a good Sunday School is not measured in dollars and cents now, but will be revealed in eternity only. No. Canton, Ohio.

MODERN CHURCH TRENDS

No. 9

One of The Chief Causes

In this discussion of the trends of the churches the aim is to try to ascertain not only the way the churches are trending and the extremes to which some have gone, but also to determine some of the contributing causes. The purpose shall be to follow along these lines.

The terrible arraignment of the churches and ministers for their part in the extremes of worldliness as quoted in the preceding article is softened somewhat by placing the blame upon the system rather than the teachers. I offer one other quotation because it bears upon what is in mind for this article. "The fault lies not with the teachers, but with the system under which they are compelled to teach Many a minister faces his audience with a heavy heart because he longs to teach the simple, unassailable, c h a r a c t e r - building, saving truths which he has from his Master, and for which he

knows the people hunger. But he cannot."

It is sad to think of ministers being so hampered with a system that hinders them from preaching the message their Master would have them deliver to the people. In many a case it is true. With the system the hearers to a great extent have the main say as to what the message from their preacher shall be.

In the past, when God had a message for His people, He never left them to decide what it should be. It was neither left to the message-bearer nor to the hearers. God Himself has made the message for the minister, and he is answerable to God for the delivery of it, and not to the hearers.

The system of salaried pastors which has been worked out by the churches has reversed this order and placed the people in the churches in such position that they can in the main prescribe to the preacher the kind of message they want from him.

I would not say that the hearers have no responsibility as to the message. Every individual member in each congregation, including the

minister, is responsible to God to the extent of his influence in doing all he can that the gospel of Christ, pure and simple, shall be believed, taught and upheld in his congregation. No one can shift this responsibility to another.

The system we are discussing places a pecuniary interest before the minister which is apt to be, and I believe usually is, a special temptation to him. Not only so, but this financial consideration or contract between the minister and his hearers is apt to be, and usually is, made use of by them as a leverage in bringing him into line with what they desire. If there are evils in the church which the minister should seek to correct, he is at a great disadvantage, because people as a rule will not pay a man to oppose or thwart their wishes. It is hard enough for the true minister to stem the tide of evils without being bound by such a system. It is doubly hard when he must choose between a straightforward presentation of the gospel of Christ or modifying its teaching to suit perhaps a majority in the church.

Not one minister in a dozen, perhaps, but will choose the latter alternative. Such a course will soon have a harmful effect upon his life and conscience. Continuing, he in time becomes not a leader, but a follower of the wishes of men. With him it is "like people like priest." (Hos. 4:9.) If he does not please those who are to contribute the money to pay his salary, and especially the ones who have been authorized to bargain with him for his services at a stipulated price, he knows that he cannot continue for long in the service of that congregation.

After observing the working of this so-called "pastoral system" and all that must go along with it, I firmly believe that no other influence has contributed so much toward the breaking down of the wall of separation between the church and the world. It serves to tie up the minister so that he is no longer a free man in Christ Jesus. As we have seen, the order has been reversed and he must "study to show himself approved" unto man rather than God. The longer he works under the system, the

easier will it be for him gradually to fall into line with whatever the majority or the most influential wish to ring into the program of the church.

Large amounts of money are required for the salary and to carry on the church work in the most approved fashion. The more money that can be raised, the larger will be the salary, the more up-to-date the preacher and the more elaborate the church program. The necessity for raising this money requires that every influence be brought to bear upon all in the church, and as many of those outside as can be, to induce them to contribute as much as possible. Some preachers, we are told, may receive as much as \$10,000 to \$15,000, while some of their brethren would be glad to get \$500 to \$600 per year. It is simply "big preach, big pay, little preach, little pay." And all depending largely upon the ability of the preacher to please the people.

It is easy to see how questionable means of raising money are apt to go hand in hand with such a program and gradually lead

the church into competition with the world in furnishing entertainment for the pleasure-loving and the amusement-seeker. Many worldly professors and non-professors will be the more liberal because their giving enables them to be entertained while at the same time they think they are helping the cause of religion.

Paul's second letter to Timothy points to situations which would overtake the church. In the third chapter he speaks of perilous times of the last days and gives a long list of characteristic evils and conditions. He said men would have a form of godliness but deny the power. Evil men and seducers would wax worse and worse, deceiving and being deceived. In the fourth chapter he follows with these solemn words: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine; but after their own lusts shall they heap to

themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

How is a preacher to carry out these instructions when hampered with the thought that his position and continuance in the congregation depends upon how well he may suit the majority of his hearers or the "board" who hired him to take charge of the church?

If he has accepted the care of a worldly church, like the Sardis or Laodicean churches for example, how would he eliminate the worldliness? Would they pay him a salary for his attempts to do this? He would not last long with them, but would have to compromise or move on.

There are few positions open to people of our time and offering good salaries for the services of men in which such men can expect to do work with no special care to please those who do the hiring. A preacher offering his services under such terms is no exception. The salary offers an easy way to control the minister. Once such a bridle is upon him, he will be guided the

more readily as a rule. The more he can conform to their wishes, the better they will like him. It will be very difficult for a minister to preach for a congregation free of charge when he will stand against anything wanted by a majority. How then can he expect them to pay him a salary under such conditions?

As a church, step by step, grows more worldly and more lax in her efforts to call sinners to accept the gospel terms of salvation and to become separate from the world, gradually will such a church cease to relish the cross-bearing doctrines of Christ. Being willing to pay a minister to give what is relished, the time arrives when they will not endure sound doctrine, and they will turn away their ears from the truth. The old, time-honored principles of truth have lost their charms to such a church, and ministers are looked for who have been developed to meet their demand, men who love to have their ears tickled, listening to the praise of men rather than the praise of God.

With the worldly trends and with apostacies spread-

ing conditions religiously are more or less as they were in the days of the Old Testament prophets. Once in a while we hear one or another of these prophets referred to as a "pastor" in their time. When these prophets preached, it sometimes happened that they were glad to escape with their lives or without being imprisoned. Very different were they from the pastor of today. They preached, but never stopped to collect a salary. Just imagine Elijah, Jeremiah, Ezekiel or any of the others asking the people to pay them for delivering God's message!

There was a time when the Church of The Brethren stood aloof, paid little attention to and was little influenced by the surrounding denominations. I have spoken of the attitude we at one time took toward church entertainments and questionable amusements in the churches. Until recent years we would have nothing to do with such things. Along with the more conservative in the other churches we did what we could against them.

But finally pastors were sought for some of the con-

gregations, and gradually many of these things were introduced into some of the congregations. Others desired more liberty to follow in the same way. The more conservative and the elders generally were averse to allowing liberties toward any worldly tendencies. But sentiment was growing toward the pastors. For obvious reasons their need was boosted by the schools and schoolmen.

Seeing how it had been working, the more liberal favored the pastor. They had found that it furnished a convenient method for displacing the elders with the more liberal pastors and to thus opening the way for many things to their liking. These things have led worldward. Gradually the bars have been let down and we have gone on following in the way of the other churches. Now many would deem it uncharitable, if not unchristian, to warn against such worldliness, even though the extremes may be ten times worse than they were when we thought we should do so.

There are those who believe the scriptures teach a salary for pastors in all local

churches. This may be treated in the next article.
Omak, Wash.

MARRIAGE

L. I. Moss

A few lines on this subject. Some think of this question in a very light manner, especially is this true with the people of the world. Young men and women meet on some occasion, in a short time they are married, considering the future but little, and with the thought in mind, if they do not like it they can soon separate, and many do. They know nothing of what the Bible says about, "leaving father and mother and cleaving to their wife," for life.

There are so many who fail to realize the home that is begun by husband and wife being united as the word says, "the twain shall be one flesh," is one of the most sacred institutions on earth. It is so arranged by God, and shall remain as such until death shall separate.

If folks would look at this as God would have them look at it there would not

be the divorces there are. The big trouble is there are too many that God has never joined together.

A question sometimes arises, does it make any difference who performs the ceremony.

I will not answer as it applies to the people of the world, but will say for Christian people it does make a difference. No Christian should desire or think of going to some un-Christian man to be married, and I would include in this most of the modern preachers of our day. I do not consider them any more acceptable before God than some worldly judge.

Fathers and mothers are you so instructing your children as they grow up? I think Christian parents ought to teach and advise their children more along these lines. Of course, sometimes they will go against our wishes and our teachings, but then we can feel we have done our duty.

There is one thing I can commend the Catholic for, they do not think their people are married unless the priest marries them.

Marriage is sacred, it is

holy, then how careful all people, young and old, should be as they enter into it.

McClave, Colo.

**LOVE THINKETH NO
EVIL**

Joseph Swihart

Dear brother and sister: In my own weakness and shortcoming, I wish to offer a few thoughts that may be at least some help to others. Our first thought along this line is in behalf of our young folks, I mean members of the church. Those of us who have come to the years of sixty, seventy and upwards, should remember that the influence of the present day, is much stronger over our young people than it was in our day. Sorry to know that this worldly influence does not always stop with the young.

So it becomes a question as to what methods are best to win them. Jesus said, "Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee that thy faith fail not." Faith and love is a

strong combination when equal parts are used. Prayer without love is like faith without works. Though your prayers be long and loud they will not avail anything unless seasoned by love. Now as a means of bringing our young people to a higher plane of church living I would suggest we manifest the very depth of our love for them. Remember they are God's chosen, not ours. Therefore we should be the more careful as to how we treat them. Much depends upon the influence of those who have charge over them. Long suffering and forbearance is taught in the Bible. We are told in II Peter 3:18, "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ." Are we helping our young folks to grow thus?

The writer of this letter was brought up by parents who were of the Dunkard faith. Some others have come in from homes of other persuasions and from the world. In the latter case let us be the more careful to nurture and admonish them. No man cometh unto Me except the Father draw

Him. Now let us give the Father a little chance to draw them. Now we want to say to the young our sincere prayer is that your life be a light to the world and a blessing to the church. It will bring joy to you in coming days.

"God so loved the world that He gave His only Begotten Son that whosoever believeth in Him should not perish, but have everlasting life." Oh, how great is His love! Love will drive our gloom away and turn our darkness into day.

Chief, Mich.

OUR EXAMPLE

I Pet. 2:21

J. E. Bryant

It is admitted by all believers in the Bible that Jesus the Christ was the Great Example, a pattern, for us. For this purpose he came into the world. There can be various reasons given as to why he became incarnate, each of which may be true, for His work on the earth was for various purposes; yet unquestionably he was to serve as an example, a model after which we should model our

lives. He was sent "that whosoever believeth in Him should not perish but have eternal life." "Made manifest that He might destroy the works of the devil, not to destroy men's lives but to save them." "For judgment am I come into the world."

His work in the world, because of the great need of the human family, was so vast in extent that many reasons can be truthfully asserted as to why he came into the world. In that part which pertains to our duty to God and our fellow-man He became our example; for He taught by example as well as by precept. When he spoke to the fishermen on the shore of the lake and said, "Follow Me," and to Matthew at the receipt of custom and said "Follow Me," it meant more, much more than to walk behind Him along the footpaths of Galilee and Judea; and after they had seen Him expire on the cross and all their hopes of the future greatness through His leadership was cast down and then after the Holy Spirit fell upon them giving them a clear understanding of their future work, then they understood what it meant to

"follow Jesus." Not much, if any duty is required of us in which He did not give us the example. Hence Peter might well say, "Leaving us an example that we should walk in His steps." Jesus patterned after no human being. Christ's originality in teaching was astonishing to the Jews. "They were astonished at His teaching for He taught them as one who had authority and not as the scribes."

He followed no suggestion of men but said, "The words that I speak are the words of Him who sent Me." His work had no precedent. He declared that He did the work of Him who sent Him. Jesus said, "If any man will be My disciple let him deny himself and take up his cross daily and follow Me." He requires this of us. Does He require of us anything of which He left no example? He made Himself of no reputation and took upon Himself the form of a servant, and being found in the form of a servant He humbled himself and became obedient unto death, even the death of the cross.

He had a glory with the Father before the world

was, no doubt was worshipped by the hosts of heaven, angels, arch angels, cherubims and seraphims, yet He denied Himself the glory and the pleasure of this heavenly companionship and became incarnate, mortal, "emptied Himself" (R. V.) of all his former greatness and came to minister, not to be ministered unto. He was powerful in healing and relieving others, but we have no account of His ever exercising His power to make lighter His own burdens.

One young enthusiast, after beholding His mighty works said, "Master I will follow Thee whithersoever Thou goest!" Jesus would not discourage a spiritual following said, "The foxes have dens and the birds of the air have lodging places but the Son of Man hath no place to lay his head."

Route 2,
Grand Junction, Colo.

The sage knows what is in him, but makes no display; he respects himself, but seeks not honor for himself.—Lao Tze.

Pray that you will not think evil, and then you will not speak it.

PRAYER

Christian prayer is the language of the human heart, addressed to God through Christ. It speaks to Him of sins, fears, trials, wants; it supplicates His pardon, and seeks His favor. It is humble, earnest, believing, submissive.

It is humble. It is the offering of a contrite spirit. "The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, Thou wilt not despise." An acceptable prayer was offered in these words, "God be merciful to me a sinner."

It is earnest. Realizing His pressing necessity, the suppliant pleads as for his life. We read of one, "who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save him from death, was heard in that he feared." Many have followed his example.

Our Saviour has set us the same. He sometimes continued all night in prayer; and on one occasion the agony of His soul was such that He "prayed the more earnestly, and His sweat

was, as it were, great drops of blood falling down to the ground." The effectual fervent prayer of the righteous man availeth much."

It is believing. "He that cometh to God must believe that He is, and that He is a rewarder of those that diligently seek Him." Christ said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall receive them." It is an insult to God, to ask Him to fulfill His promises, without believing that He will do so. As unbelief is the parent sin, and faith the parent grace, it is only as we pray in faith that we can pray aright, and thus avail with God.

It is submissive. We should pray earnestly for the gift of the Holy Spirit. "How much more shall your heavenly Father give the Holy Spirit to them that ask Him." We should ask for earthly blessings, with a deep conviction of our incapacity to know what is best for us, and with submission to the ultimate decisions of divine wisdom. However earnestly we may desire what we seek, we should say, as Christ did,

"Nevertheless not as I will, but as Thou wilt."

Such is the spirit of Christian prayer. We add, that it may be private, social or public.

Private prayer is the offering of an individual heart alone to God. This is the spring of all true devotion. Christ uttered a severe rebuke upon those who pray to be seen of men.

"And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." In the closet the heart opens all its wants, freely confesses its sins, and pours out its desires, with a freedom enjoyed only in secret.

Jesus was much alone in prayer. Social prayer is the united offering of several hearts. Of this kind is family prayer. Children can scarcely enjoy a

greater blessing, than that of being daily conducted by Christian parents to the throne of grace at the family altar.

Long after their parents have become silent in the grave, they will remember their prayers with gratitude and joy. On the contrary, the divine malediction will fall alike upon heathen and upon prayerless families.

"Pour out thy fury upon the heathen that know Thee not, and upon the families that call not upon thy name." Public prayer is the united offering of the hearts of God's people, when assembled in his house of worship.

The most beautiful and comprehensive model of public prayer is furnished in the words of Christ Himself. In this form, of the Lord's prayer, are embraced most of the essentials which usually enter into the public petitions of Christians.

Through prayer and praise the mind is turned to God as the source of all blessing. Feelings of dependence and gratitude are enkindled. Answer to prayer prepares the soul to receive yet larger gifts of the Spirit, and with them all

needed blessings. Praise to
His holy name.

Selected, Sister Jamison,
Quinter, Kan.

MOTHER KNOWS

Nobody knows of the work it makes
To keep the home together,
Nobody knows the steps it takes,
Nobody knows but mother;
Nobody listens to childish woes,
Which kisses only smother,
Nobody's pain'd by the mighty blow,
Nobody, only mother.

Nobody knows of sleepless care,
Bestowed on baby brother;
Nobody knows of tender prayer,
Nobody knows but mother;
Nobody knows the lessons taught,
Of loving one another;
Nobody knows of the patience
sought,
Nobody, only mother.

Nobody knows of the anxious fears
Lest darlings may not weather
Storms of this life in the coming
years,
Nobody knows but mother;
Nobody knows of tears that start,
The grief she gladly smother;
Nobody knows of the breaking heart,
Nobody, only mother.

Nobody clings to the wayward child
Tho scorned by every other,
Leads it so gently from pathway
wild,
Nobody can but mother;
Nobody knows of the hourly prayer,
For him, our erring brother,
Pride of her heart, once so pure and
fair,
Nobody, only mother.

Selected, Sister Laura Ebling.
Bethel, Pa.

NEWS ITEMS

FAIRVIEW CONGREGATION

We, the Fairview Dunkard Brethren, met in an all day Harvest meeting August 6th. Our Sunday School opened at 9:30. Elder D. P. Klepinger of the Midway church conducted the devotional service, after which Bro. Ahner of Fort Wayne preached the harvest sermon. Dinner was served at noon, after which Bro. Ahner favored us with a missionary sermon.

Our meeting was well attended by members of three other congregations and with four visiting ministers, namely, Brethren D. P. Klepinger, Peter Lorenz, Andrew Yountz and Joseph Miller.

The day was ideal and everybody seemed to enjoy the services.

On Friday evening, September 8, we met in regular council with our Elder Bro. Arthur Miller in charge. Bro. Miller read the 8th chapter of John and made a few remarks on same and led us in prayer. The annual visit was made by the deacons prior to this meeting. All business that came before the meeting was disposed of in a Christian manner.

Our series of meetings began September 17th with Elder Rufus Wyatt of Massilon, Ohio, in charge. Bro. Wyatt preached 16 scriptural sermons and did not shun to preach the whole gospel. On Saturday evening, September 30 was our love feast. On account of the inclemency of the weather there was

not as many with us as would have been otherwise. We had a very spiritual meeting with 35 communicants, with Bro. Wyatt officiating.

On Sunday morning we met for morning worship, then breakfast was served. After Sunday School Bro. Wyatt favored us with a splendid message, following which dinner was served at the church. The meeting was closed Sunday evening and two young men came forward and wanted to accept Christ.

On Monday afternoon we met at the home of Bro. John Mann with the two applicants for a short service. While there, one more young man decided to join the church. After services we met at the river bank where baptism was administered by Elder Arthur Miller. Bro. Wyatt remained with us until after baptism was administered.

The church wishes to express thanks to Bro. Wyatt for his labor while with us. May God bless him that he will continue to preach the whole gospel is our prayer.

M. S. Morr's,
North Liberty, Ind.

BETHEL, PA

We, the Bethel congregation of Dunkard Brethren, met in council some time ago, with our Elder J. L. Myers present. Our business was disposed of in an orderly Christian manner.

Sister Ida Gibble made request to become a member of the Dunkard Brethren church and was taken in, in the regular way.

We decided to hold our love feast Sunday, November 26th, starting in the morning at 10 a. m. We are

few in number and this will be our first love feast, and we invite everybody to be present who can, especially we ask the ministers of different congregations to come. Come and enjoy the services with us.
David Ebling, Clerk.

NORTHERN LANCASTER COUNTY

We, the Northern Lancaster County Dunkard Brethren have decided to hold our love feast on November 19, at Lititz, Pa. Our set time is the third Sunday of October, but on account of Bro. A. G. Fahnestock being away holding some series of meetings we have decided to postpone it to the later date. We publish this in the Monitor as an invitation to everybody and especially to the ministering brethren to be present.

C. M. Johns,
Neffsville, Pa.

WAYNESBORO, PA.

We began our meeting at this place August 20th and continued until September 3rd, with Bro. J. A. Miller in charge.

Bro. Miller gave us all very good unadulterated gospel messages from the word of eternal truth.

(Romans 10:15) "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

Trough the wooings of the Holy Spirit, and the efforts of our brother beloved, and those of like precious faith, we have in number two more added to our little flock. May the Lord ever keep them faithful, and finally when they have answered the design of their being here, have an admittance into

that upper and better kingdom.

Again we announce the date of our love feast, November 11th and 12th. Services beginning at 10 o'clock Saturday morning, November 11th. To these services we invite all and especially the ministering brethren.

Sister May Thorp,
R. 2, Waynesboro, Pa.

RIDGE, W. VA.

On October 5th, the Ridge congregation enjoyed the coming of Elders J. L. Myers of Logansville, Pa., and L. B. Flohr and wife of Vienna, Va. We met together for worship at 7:30 p. m., and Bro. Flohr gave us a good message filled with the spirit after which the congregation was dismissed and the members remained for council.

The meeting was opened by singing and prayer. The congregation being without an Elder, Bro. Myers was elected Elder in charge. The council was closed by singing, "God Be With You."

The following morning, October 6th, at 9:30 o'clock the members met for regular council in the home of Bro. and Sister Edward O'Brien, with Elder Myers in charge.

The matters which came before the meeting were disposed of in an orderly way, which was pleasing to all. Bro. Thomas Leatherman was elected church treasurer. We also decided to hold a series of meetings in the near future.

Our love feast will be October 28th. All who possibly can are invited to be with us in these services. The congregation sang, "Standing on the Promises," after which Elder Minor Leatherman led in prayer. For a closing song we sang, "We'll

Never Say Goodbye in Heaven." We sure do feel that much good has been done at this council, many say that they never attended a more spirit filled meeting. We are looking forward to our series of meetings, and praying that many souls might be brought to Christ. We believe some are counting the cost already.

We ask an interest in the prayers of all God's people that we may press on the upward way.

Grace M. O'Brien,
Antioch, W. Va.

THE HOLY KISS COMMANDED

Rom. 16:16—Salute one another with an holy kiss.

I Cor. 16:20—Greet ye one another with an holy kiss.

II Cor. 12:13—Greet one another with an holy kiss.

I Thes. 5:26—Greet all the brethren with an holy kiss.

I Pet. 5:14—Greet ye one another with a kiss of charity.

Practiced:

Acts 20:36-37—And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him.

The man who only lives for himself is engaged in a very small business.

SIGNS OF SPIRITUAL DECLINE

Ethel Beck

1. When you are averse to religious conversation or the company of heavenly minded Christians.

2. When, without necessity, you absent yourself from religious services.

3. When you are more concerned about pacifying conscience than of honoring Christ in performing duty.

4. When you are more afraid of being counted over-strict than of dishonoring Christ.

5. When you trifle with temptation or think lightly of sin.

6. When the faults of others are more a matter of censorious conversation than secret grief and prayer.

7. When you are impatient and unforgiving to others.

8. When you confess but not forsake sin, and when you acknowledge but still neglect duty.

9. When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God.

10. When you shrink

from self-examination.

Test questions:

Am I living hour by hour just as Jesus would live if He were in my place?

Is my life as holy, and as full of love and kindness as His would be?

Am I as careful for the comfort and happiness of others as He would be?

Am I as unselfish, as willing to bear with love and patience, the trials and sufferings that come to me as He would be?

No less than this is required of us, who profess to be Christians. "He that saith he abideth in Him ought himself so to walk, even as He walked." (I Jno. 2:6.)

"As He which called you is holy so be ye holy." (I Pet. 1:15.)

"This is My commandment that ye love one another, as I have loved you." (John 15:12.)

"Let this mind be in you which was also in Christ Jesus." (Phil. 2:5.)

—Selected.

I thought this article was good to pass on to the Monitor. It is alarming to see the decline in the spiritual life in these days. How easy it is to talk about the

weather, the depression, etc., instead of religious interests and the Bible. Let us guard our conversation so it will be of some help to someone, something that will be encouraging and uplifting. Then after it is over with we can think how much better we feel since we talked to that person or group of people. I can recall many conversations which have been a help to me. "Seeing then that all these things shall be dissolved, what manner of person ought ye to be in all holy conversation and Godliness." (II Pet. 3:11.)

So many professed Christians are "forsaking the assembling of themselves together" in worship. A church in the city near here, has dismissed services for the summer, and probably many others have too. The members are too busy taking in worldly amusements and pleasures to go to church. Then too, the pastor must take his vacation. There is no time to quit preaching and teaching God's word in this sinful generation.

Sometimes the devil gets us to think we feel too bad to go to church or the

weather is too bad, but no matter how the weather, or if we aren't feeling well we will be at work on Monday. Let us be careful that we aren't more concerned about the temporal affairs than the spiritual. Possibly we might go other places in the evenings but can't get to prayer meetings for some excuse or other. I think prayer meeting, if rightly conducted, is a good thing, as we can discuss God's word and there also is power in united prayer. See what united prayer did for the apostles who were in prison.

People now days are somewhat hardened to most any kind of sin. Let us be careful that we as Christians do not get hardened to the little sins round about us, for it is the little foxes that spoil the grapes.

What a hindrance to the good influence of the church and the influence of the offender when church troubles are talked about and passed on to others, as well as discussing the faults of others. Let us take it to the Lord in prayer and leave it with Him, after we have done what we could.

How often we hear pro-

fessors say "I know I should do better" or "go to church more" or something like that. But as long as they do not act, it remains a sin. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James 5:17.)

Might we all seek for a holier and more righteous life is my prayer.

Adel, Iowa,

THE GOSPEL

Josie Kintner

G—Give

O—Obedient

S—Service (and)

P—Pray

E—Earnestly (for)

L—Light

Give: We are taught in the Word that we should give freely for we have freely received. We should not give grudgingly or for to be honored by man for if we do we will not receive any blessing for all honor in this life shall pass away; but let our giving be cheerful whatever it may be, service or money for God loves a cheerful giver. When we pray we ask God to give us our daily bread, He will also give strength to

His children and bless them with peace and eternal life.

Obedient: One of the most necessary things the Lord wants us to do is to obey Him in all His commands. We must obey all and leave out nothing or we cannot inherit eternal life and that is what every child of God is striving for. We should not be obedient as men pleasers but as servants of God doing His will from the heart.

Service: I beseech you therefore brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service. (Romans 12:1.) We find that Paul was a devoted fellower of Christ (after his conversion) and gave his entire life to the service of his Master, and the scripture tells us that he counted it all joy that he was able to stand the persecutions he had to endure and not once did his faith in God waver the least bit.

Pray: Without ceasing, the effectual fervent prayer of the righteous man availeth much. We should not pray for ourselves or our immediate friends only but

we should pray for all who are in need and in sin and we must not neglect to pray for our enemies as well. We are told to confess our faults one to another and to pray for one another that ye may be healed.

Earnestly: But covet earnestly the best gifts; and yet shew I unto you a more excellent way. (I Cor. 12:31.)

In Luke 22:44 we read how earnest Jesus was when He prayed to the Father for that bitter cup to be removed from Him. So earnest was He that His sweat became as it were great drops of blood. But in the face of all this He was subject to the Father and said, not My will but Thine be done. We should all pray earnestly that we might receive the—

Light: The same came for a witness to bear witness of the Light that all men through Him might believe. (John 1:7.) This is the message which we have heard of Him, and declare unto you, that God is light and in Him is no darkness at all.

There will be no need of light there for we are taught in Rev. 22:5 that there is no

night there and there is no need of a candle neither the light of the sun for the Lord God giveth the light that is over and above all other lights.

Therefore, let us all strive more earnestly each day of our lives to live closer to the teachings of the Bible so that we may be permitted to enjoy this eternal happiness.

This we can do by giving obedient service and praying earnestly for the Light to come into our lives.

Greentown, Ind.

Young man, my advice to you is that you cultivate an acquaintance with, and a firm belief in the holy scriptures—this is your certain interest.—Franklin.

Someone has tersely remarked, that the early church was in the upper room praying, and the result was spiritual power in such a degree that Peter's sermon preached in the energy of the Holy Spirit wrought 3,000 conversions. Now the twentieth century church is in the basement eating, and it takes 3,000 sermons to bring about one conversion. This is a true picture of the conditions existing today.

SONG OF THE RYE

I was made to be eaten,
And not to be drank;
To be thrashed in a barn,
Not soaked in a tank.
I come as a blessing
When put through a mill.
As a blight and a curse
When run through a still.

Make me up into loaves,
And your children are fed,
But if into drink,
I'll starve them instead.
In bread I'm a servant,
The eater shall rule;
In drink I am master,
The drinker a fool.

WOULD YOU?

Would you fear to have your
windows open
Three times each day,
If sinners saw that you were
kneeling
Three times to pray?
Would you offer up a bold
petition,
If well you know
That awful den of roaring
lions
Awaited you?

The lesson taught is not to
offer
A world-wide prayer;
'Tis duty first, and then
The promise of heavenly
care.

New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast the truth.
—Lowell.

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SUNDAY SCHOOL LESSON

Oct. 1—John 16:1-15
Oct. 8—John 16:16-33
Oct. 15—John 17:1-26
Oct. 22—John 18:1-18
Oct. 29—John 18:19-40
Nov. 5—John 19:1-24
Nov. 12—John 19:25-42
Nov. 19—John 20:1-18
Nov. 26—Ex. 23:14-16, Eph. 5:20,
Psa. 100
Dec. 3—John 20:19-31
Dec. 10—John 21:1-14
Dec. 17—John 21:15-25
Dec. 24—Matt. 1:18, 2:12
Dec. 31—Review: Book of John

BIBLE MONITOR

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THANKSGIVING

With the approach of this season of the year, because of a custom of long standing in our land, our attention is called to the need of a special giving of thanks. In view of this we think it well to send along a few thoughts in keeping with this subject. Because of our proneness to forget and become careless and indifferent in matters of importance such as this, we need to be reminded and exhorted from time to time.

That there is need for the children of God to give thanks, we cannot question. The scriptures tell us, "In everything give thanks; for this is the will of God in Christ Jesus concerning you." (I Thes. 5:18.)

Naturally when we through our Savior become meek and submissive and obedient to the will of God

this responsibility is incumbent upon us. Not only are we commanded thus, but Jesus and His faithful followers in the early church have given us examples in this line. In regard to our Lord, the gospel says, "He took the cup and gave thanks. When He had given thanks, He took bread and gave thanks—after the Lord had given thanks," etc., and the apostles in like manner. It would be surprising to many if they would just sit down with their Bible and look up the references on this subject, to find how often the giving of thanks is mentioned.

It might be well for us to take account of our own conduct and see just how well we are complying with the foregoing reference from I Thes. and the example given us by them of old. When we pause and

consider the commandment it soon dawns upon us that it covers a wide scope. In "everything give thanks." Though it may be well for us to observe a special day of "Thanksgiving" it can easily be seen from what we have given us in precept and example that the giving of thanks is a daily requisite. For a little more light on this subject we turn to I Tim. 2:1-4. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all Godliness and honesty. For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth." Here we are told that in connection with prayer, "First of all" giving of thanks should be made for all men. This calls our attention to the words of our Master, "Seek ye first the kingdom of God, and His righteousness." Surely Thanksgiving is one of the first requisites in the righteousness of the kingdom of God.

It would be impossible to enumerate all the things for which each one should be thankful, though we can point out a few for which we should all be thankful. In the first place we should be thankful for our Savior who brought from heaven to earth a saving gospel and who atoned for our sins by the shedding of His own precious blood. Well, can we declare from the depths of our heart as one of old, "Thanks be unto God for His unspeakable gift." (II Cor. 9:15.) One cannot imagine the darkness and despair of the human family were it not for this Man of Gallilee, "Who hath abolished death, and hath brought life and immortality to light through the gospel." Then too, how thankful we should be that this gospel has been handed down to us in this late age in spite of all the efforts of Satan to destroy it. Since this gospel has been given to us so freely how gladly we should embrace it and with what joy and thanksgiving should we live its teaching.

The apostle Paul at one time declared, "But thanks be to God, which giveth us the victory through our

Lord Jesus Christ." (I Cor. 15:57.) And again, "Now thanks be unto God, which always causeth us to triumph in Christ and maketh manifest the Savior of His knowledge by us in every place." (II Cor 2:14.) Truly we should all rejoice because of this "victory" which we have in Christ Jesus. That through Him in like manner we can triumph over death, hell and the grave and be presented faultless before God our Maker with exceeding joy.

I am sure God is well pleased with thanksgiving that is genuine and given in sincerity and meekness. However, it is possible to offer thanks that are not acceptable. Jesus at one time declared after this manner, "Well hath Esaias prophesied of you hypocrites, as it is written. This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men." (Mark 7:6-7.) Knowing this we should be sure that our thanksgiving is not only "lip service" but genuine and from the "heart."

True thanksgiving is

voluntary acknowledgements and confessions with gladness to God for his manifold blessings and mercies.

Although we are living in a time when it seems the whole world is in a turmoil and many are in sorrow and suffering, yet we should not be forgetful to daily offer thanks and praise to Him in whom we live and move and have our being. Likely if we would be more grateful and appreciative to our Maker for what we enjoy, our blessings in the future would be greater.

TWILIGHT

In the gloaming of the evening
Just before the lights are lit,
There's a moment for reflection
As one sits and rests a bit.

It is then the fading sunlight
Brings the memories of the day
As the flickering evening shadows
Dance about in silent play.

'Tis the hour that one remembers,
Sweeter days that passed away;
Dreams of youth when dreams were
rosy,
Instead of sombre, dull and gray.

Yet in the silent growing twilight
Comes the peace that rests the
soul;
Shutting out the tearful tumult
Of the seas of life that roll.

—Franklin Lee Stevenson.

BIBLE MONITOR.

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IS JESUS OUR SUBSTITUTE?

B. F. Masterson

The word "substitute," as defined by Webster means, "one taking the place of another." Some Bible students take the position that He is not our substitute while others claim that He is. I heard a learned Bible man say that the word substitute is not found in the Bible. True, but we find the meaning of the word, expressed again and again in the New Testament. For instance, "In due time

Christ died for the ungodly." (Rom. 5:6.) Clark's Commentary says, "According to the best Greek writers it should read, 'In due time Christ died instead of the ungodly'." This language expresses the meaning of one taking the place of another, which is the definition of the word "substitute."

In the eighth verse of the above named chapter, the same words occur, "In that while we were yet sinners Christ died for us." Jesus says, "This is My body which is given for you." (Luke 22-19.) Paul repeats the words, "This is My body which was broken for you," (I Cor. 11:24). Again he says, "For I delivered unto you first of all that which I also received, how that Christ died for our sins." (I Cor. 15:3.) Again he says, "For the love of Christ constraineth us, because we thus judge that if one died for all then were all dead, and that He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again." (II Cor. 5:14-15.) It seems to me that this language conveys the idea

of substitution. "If one died for all then were all dead."

During the Civil war a certain man was drafted, he paid a man to take his place, his substitute lost his life in a battle, the man was drafted the second time, he refused to serve on the plea that he was dead. From the fact that his substitute died for him (or in his stead) on the battle field, his plea held good in law. So a Christian is dead, considered so in the eyes of the law of God and to a sinful world, because Jesus, his substitute, died for him on the cross. This seems to be the strength of Paul's argument when he says, "If one died for all then were all dead." "For ye are dead, and your life is hid with Christ in God." (Gal. 3:3.)

I was a sinner, under the sentence of eternal death. I could find none of my fellows to take my place, for all were criminals and under the same sentence. All but Jesus, who was without sin, consequently He was the only fit subject to die instead of the sinner. To demonstrate how exceeding sinful—sin is in God's estimation the punishment for sin had to be equal, if

possible to the enormity of the crime, therefore Jesus the substitute, had to suffer the most ignominious death.

Paul says, "It was according to the scriptures how that Christ died for our sins, no doubt He was alluding to Isa. 53:5-8. "He was wounded for our transgression, he was bruised for our iniquities the chastisement of our peace was upon Him and with His stripes we are healed. For He was cut off out of the land of the living, for the transgression of my people was He stricken."

The scriptures quoted, with many others that could be quoted, express the meaning of Jesus taking the place of the sinner. "For Christ also hath once suffered for sin, the just for the unjust that He might bring us to God." (I Peter 3:18.)

A minister declared from the rostrum that he did not believe in the substitutionary death of Jesus, because it was contrary to His sense of justice. If the gospel was strictly based on justice it would be no improvement over the Mosiac dispensation.

Justice would still de-

mand the sentence of death for sin. Praise God that justice and mercy met on the cross. Jesus our righteousness, paid the debt, therein He made a display of His mercy, He gave His life voluntarily as a sacrifice for sin, and God accepted the sacrifice, surely God can not do an injustice.

"Jesus was made a surety (or mediator) of a better testament." (Heb. 7:22.)

"Him who knew no sin He made to be sin on our behalf, that we might become the righteousness of God in Him. (II Cor. 5:24.) Clark's commentary says it should read, "He made to be a sacrifice for sin, for us." some take an extreme view of this text, claiming, "That our sins were imputed to Christ, and that He was a proper object of the indignation of divine justice, because he was blackened with imputed sin and that Christ may be considered as the greatest of sinners, because all the sins of mankind were imputed to Him and reckoned as His own. That God accounted Christ the greatest of sinners, that we might be supremely righteous and thus confound sin with the punishment due to

sin."

This is an extreme view of substitution, as far from gospel teaching as the extreme opposite view. We understand the Bible to teach that Christ suffered in our stead, died for us, bore our sins, (the punishment due to them) in His own body upon the tree, for the Lord laid upon Him the iniquities of us all, (that is the punishment due to them) by making His life an offering for sin and healing us by His stripes.

Insofar He took the place of the sinner and the definition of the word "substitute," is "one taking the place of another." He suffered and died, of which the sinner was guilty. He took his place.

But God commendeth His love toward us, in that while we were yet sinners. Christ died for us, much more then, being now justified by His blood, we shall be saved from wrath through Him. (Rom. 5:8-9.)

The dictionary of the Bible by Smith, explains the atonement of Christ, "His covering or expiating the sins of men, by suffering as their substitute." John the Baptist points to Him saying,

"Behold the Lamb of God which taketh away the sin of the world." (Jno. 1:29.) This he said in allusion to the paschal lamb of which Jesus was the antetype. "Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written, cursed is every one that hangeth on a tree." (Gal. 3:13.)

We copy from Schaff's encyclopedia. The Ensoulment doctrine taught that sin is debt (guilt); that under the government of God it is absolutely necessary that this debt should be paid, ie., that the penalty incurred by the guilt of sin should be suffered; that this necessity has its ground in the infinite perfections of the divine nature; that this penalty must be inflicted upon the sinner in person unless a substitute can be found having all legal qualifications for his office. This was alone realized in Jesus Christ a divine person embracing a human nature.

This has subsequently been adopted in the creeds of the entire Christian church.

1250 E. 3rd St.,
Long Beach, Calif.

IS SCRIPTURE SUFFICIENT

Grant Mahan

These days most things are questioned, and we need to question many things, for we must test what is proposed to us before committing ourselves to it unreservedly. And yet there are many things which we can trust implicitly. We must distinguish some authority is good, can be depended on, and other authority is good for nothing but to be rejected.

We should divide authority into two classes. Man's authority and God's authority. We can often trust man's judgment when it is a question of worldly business. But when it comes to the things of the world to come, we can trust only what the Lord has said. And yet how often are we asked by an inquirer after a command of the New Testament is given, "What do you think of that, is it meant for us in these days?" It is strange that we call ourselves Christians and yet think more of man's opinion of some of the commandments than we do of God's

plain word.

It ought not to be so with us; it must not be so with us, if we expect our service to be well-pleasing to the Lord. His commands are not advisory, but obligatory. He would not have given them if He had not desired and intended them to be obeyed by those who profess to believe on Him. I cannot conceive of Jesus coming to earth to give commandments to men and leaving it optional with men whether they should obey them or not. Of course we can refuse to obey, but we cannot refuse to obey and be true to our profession of faith. It is good to remember that.

We cannot be men-pleasers and God-pleasers in these matters. Many things that we do as men want us to, please the Lord. But many things we leave undone to please men, dishonor God and destroy our influence in the kingdom. We can put it down as a fact that we have no choice when the Lord speaks. It is obedience He wants; just as much now as in the day when Saul chose to offer sacrifice rather than obey.

Too often people are told that the commands were

given for the age and the people to whom they were spoken, but not for these modern days—things have changed. They have indeed. But one thing does not change, and that is the teaching of Christ. There can be no doubt when He says that the words which He spoke shall judge us in the last day. Do we believe that statement? If we do, why do we still persist in asking man whether "he" thinks we must obey the command?

The days of our years on earth are a testing time, to see whether we will obey. And the time we spend in asking about the Lord's commands instead of doing them, is wasted worse than wasted; it is like the talent laid up in a napkin—it but served to condemn the man who had failed to do as he was bidden to do.

The world and the flesh have too strong a hold on us, and so we do not obey with full faith the commandments of our Lord. And disobedience means disaster, final, irrevocable disaster. It is our Lord's will that is to be done; not the will of man; He, not man, will be the judge to decide

on our position in the future world.

If we believe God, let us obey Him; if we trust more in man than in Him, let us follow man. But when the real test is made it will be found that God is just as much Lord of all now as He was in the days of Elijah, and we shall do well if we harken to all that he commanded his people.

Homestead, Fla.

MY PRAYER

Lord, make me useful while I live
That when I come to die
No vain regrets o'er wasted years
My latest hours may clog,
Should I have lived and never
brought

One precious soul to Thee.
Me thinks I ne'er should cease to
mourn
Throughout eternity.

How could'st Thou hold Thy pierced
hands

Outstretched to welcome me,
If in my selfishness I bring
No other soul to Thee.
O help me Lord, while yet I may
By lip and life proclaim
That Thou, eternal life dost give
To all who love Thy name.

O Holy Spirit touch my soul
With life and fire divine,
That other souls may feel the glow,
The glory shall be thine.

—Selected.

FOLLOWING THE FASHIONS INSTEAD OF GOD

Irene Leatherman

Most people are following the fashions of this world, instead of God. Some people think that all He has done for us was a fashion. My dear readers He suffered on that cruel cross for you and me, that we might take an example and follow after Him.

When we attend places of amusements, ball games, parties, swimming pools and a host of other places we are following the fashions and not God. True children of God follow Him, not the fashions of this world.

Some think they can follow God, and wear low neck dresses, short sleeves and short skirts, comb their hair in the most fashionable way, and trimming their dresses. But they are not following and doing the will of the Master. They will get nowhere in the end for the good book, the Bible, tells us that they that use the fashion of this world passeth away. (I Cor. 7:31.)

Do we see in the Bible any place that Christ talked or

slandered anybody? I think not, and if we do we are not following God. Who so privily slandereth his neighbor, him will I cut off. (Psa. 101:5). Some make it a fashion to talk about others who are trying to do right. If they would only think a moment I do not think they would do it.

Jesus, when He saw the two fishermen, Peter and Andrew, his brother, said unto them, follow Me, and I will make you fishers of men. (St. Matt. 4:19). He wants you and I to follow Him too. We must give up earthly pleasures and amusement and follow God. If we want to go to that place He is preparing for us. Let us strive more and more each day to follow Him to that land where all is peace and joy.

Antioch, W. Va.

HOW READEST THOU?

J. A. Leckron

In the August 15th issue of The Monitor, you will notice a piece of poetry, headed "How Reapest Thou?" selected by Ida M. Roberts, and the writer would just like to say thanks

for such a good selection, for it has much meaning in it to those who are interested in the Lord's work.

This article will be on the same line, except it will not be in poetry.

In reading the Bible, we find in Prov. 22:6 it says, "Train up a child in the way he should go, and when he is old, he will not depart from it." Now how do we read this scripture, and what does it mean to us, and our children? Does it mean we should just read it over lightly, and pay no attention to it, and just let our children do as they please, and dress as they please? Or does it mean what it says? How many of us believe and practice what it means?

The writer believes just what it says, and unless we practice what we believe in this matter, we believe we will be held accountable for the loss of our children to the church. We believe we are responsible for our children as long as they are under our control or care and we should bring them up in the home in the way they should go, and we do not believe it consistent to teach or preach plainness in dress, and then let our boys wear

ties, and perhaps go to Sunday base ball games, or our girls to have their hair bobbed, and rolled socks, and any other unbecoming style of the world.

It seems strange to us that so many Elders, even in the Dunkard Brethren church, seem afraid to enforce the rules and regulations of the church. Is it because they are afraid of hurting someone's feelings? Was Christ afraid He would hurt Peter's feelings when He said to him, "Get thee behind Me Satan," or when He called the Pharisees "Generation of vipers?" We could name many other instances.

The reason we are mentioning the Elders here is, that they should be an example in bringing up their children in the way they should go, and then other officials, and down to and including the laity should fall in line, but don't expect the laity to set the example for the Elders, and others for that would be inconsistent, yet it might be true in some places. In Eph. 6-4 we find, "And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and

admonition of the Lord." Now honestly, does that mean that we should put hats on our girls and ties on our boys, and keep them there until they come into the church, so everybody can see what a big change they have made? That is about as logical as a father or mother saying, "Let them sow their wild oats while they are young," but remember that whatsoever we sow, that shall we also reap. How does such doctrine compare with Deut. 6:6-9, "And these words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou riseth up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

We believe we are in the last days, and according to scripture, "Children will be disobedient to parents." but is that said that the

fathers and mothers in the Dunkard Brethren church cannot control their children? It seems in many homes the children have their parents under control instead of the parents the children. It is a pitiable condition we are in, and who is to blame? We all should know that where there is disobedience in the home, there is about the same amount of disobedience in the church, for no church can rise above the homes that constitutes the church, and no nation can rise above the homes that make that nation, and just because the nation and world in which we are living is growing worse and worse, that is no reason why we should let the church go along with it. The church should be kept as pure as it can possibly be kept, but we cannot keep it pure if we are not in unity. Our prayer is that we all may see the beauty of living just a little bit closer to Christ each day, and if we do, then we believe every brother and sister will restore the family altar that has been broken down; and don't think for a moment that your children are too young or too old; if you do,

then read your Bible more, then you will learn that we should praise the Lord at all times, and under all circumstances, "For without Him we can do nothing."

Fathers and mothers, you ought to appreciate the efforts that are put forth in trying to line up your children in the church, instead of finding fault with the decisions of the church. Such work will never get you or your children anywhere. We should be of the same mind when it comes to church work, and without unity, we cannot expect to prosper as we should, and no real Christian will fight against the enforcement of any Annual Conference decisions. We believe the Dunkard Brethren church is getting closer to the way that the Lord would have us, but look out, just when we think we are doing pretty well, then is when the Devil gets busy. We should all pray for our leaders, our Elders, that they may be strong in the Lord, and in the power of His might, and that they may rule their own house well, so they can be better prepared to rule the Church of Christ.

R. 2, Greentown, Ind.

SPIRITUAL KEYNOTE

I Am Loyal and Obedient to
The Will of God.—God's
Will Expressed in Me is
Good Will.

The voice of God which speaks to us from within will always lead us into better things if we follow its bidding. If we are obedient to His voice, if we are willing to do the will of God, we can expect good to come to us in bountiful measure.

The voice of God speaks to us just as we would speak to ourselves from a higher consciousness. We instinctively know just what is the thing to do, we realize just how to act.

Obedience to God can bring us only better and better conditions. It would be impossible for us to follow God's bidding and to fail. It would be sacrilege for us to hesitate to follow the will of our Heavenly Father.

The loyal son is always rewarded. If one is loyal to his Heavenly Parent he may rightfully expect his loyalty to be compensated by the best that the Father

has to give him.

This lesson in loyalty and obedience should quicken our loyalty to the little that we know of truth. If we are faithful in little things we shall become masters over many. If ye be willing and obedient ye shall eat the good of the land. (Isa. 19.)

* * * * *

NEWS ITEMS

* * * * *

QUINTER CHURCH

The two weeks' meetings conducted by Eld. A. G. Fahnestock, which we all enjoyed, is now a matter of history. Our dear brother labored so hard for us, and we appreciate his services. We were built up in the most holy faith, and encouraged to press on.

The meetings were well attended and many, (not of our number) expressed themselves as having heard wonderful messages from God's word.

Following we give a few outstanding thoughts that were gleaned from the messages throughout the meetings: "A church working with God will prosper in spite of the dark clouds;" "Christian love is the kind that knits;" "A church perfectly joined together in love is ready for the storm."

"Seeking first the kingdom implies doing, and in seeking the kingdom, this self must be removed."

"We have a big job to cleanse our

own hearts."

"We must put forth every effort to point our children to the word of God."

"It is not so much what we think of our children, but what they think of us."

"We need not grope in darkness, He has not left us in darkness."

"Those that are born of God have power to become the sons of God."

"Greater condemnation rests upon those who have Christian parents and do not obey."

"Conscience is no safe guide unless enlightened by God's word."

"No value to a good clean conscience."

"One's conscience is defiled by unbelief."

"A seared conscience is a very critical condition."

"Come out from among the world and be ye separate, not only non-conformed in appearance, but by the renewing of our minds and hearts, that we may prove what is that good and perfect will of God."

"A good soldier in Christ must be active, fearless, not afraid to show his colors, must stand for Jesus and His word, must learn obedience, be united in our efforts, must endure hardship."

"If we fight the good fight of faith the power of God is ours to have."

"The wonderful power a man may have if he lives with his God."

"Some are not able to endure the pressure of persecution, trials, false reports, discouragements, etc., and have fallen."

"No power in our own strength."

"It is either the broadway that leads to destruction, or the narrow way that leads to glory that we are

traveling on."

"So many cannot walk the narrow way, because they have not sufficiently unloaded."

"We must unload to walk the narrow way."

On Saturday, October 7th an all day meeting. At 2:30 in the afternoon Eld. Fahnestock preached the examination service which was heart searching and powerful. Saturday evening we were again permitted to enjoy the ordinances of God's house. An all day meeting again on Sunday and dinner at the noon hour.

Elder Fahnestock preached his last sermon on Sunday evening to a crowded house.

On Monday District meeting convened. Many of our dear brethren and sisters from Yale and Dallas Center, Iowa, and McClave, Colo., were with us. We appreciated the presence of each one. We also appreciated the presence of Bro. Gible and wife of Pennsylvania, who were with us through all of these meetings.

We want to especially commend our dear Bro. and Sister Gross and Bro. Whisler of Falfurris, Texas, who drove 1,200 miles to be with us in these meetings, having their membership in this church. May God reward them.

On Monday evening while the Elders were still with us, a meeting was called to elect two ministers. After earnest prayer for the guidance of the Holy Spirit the election resulted in three being called, Wm. Root, Paul Morphew, Thomas Jamison, which were duly installed by Eld. Fiscel and Eld. Fahnestock. May God help them as well as all of us to realize the tremendous responsibility that rests upon them.

Dear brethren pray for us that we may all be faithful and true to the trust He has left us.

Sister O. T. Jamison.
Quinter, Kans.

LOWER YORK COUNTY, PA.

August 13th we, the Lower York county congregation of the D. B. church, began a two weeks' series of meetings. Bro. Benjamin Lebo of Mechanicsburg, Pa., labored with us very earnestly as evangelist which aroused an interest in the community and we had very good attendance with the exception of a few services on account of disagreeable weather. As a result of these services we, as brethren and sisters, were very richly admonished from God's word through the efforts of Bro. Lebo with power and inspiration and may God bless him for his efforts. Two were made willing to be baptized and the promise of a few others.

October 9th we met in quarterly council at 7:30 p. m. Bro. Joseph H. Myers opened this service. II Cor. 6 was read and prayer offered by Bro. Myers. Elder J. L. Myers took charge and the business of the church was considered and disposed of in a Christian manner.

The voice of the church was taken for an evangelist for our next series of meetings in 1934.

There were again admonitions given concerning members going after worldly amusements. There were a few who confessed, acknowledged and asked forgiveness which the church very respectfully forgave and with regret to enforce discipline we had to disfellowship three of our members because they

chose rather to go with the tide of the world than to be governed by the rules and regulations of the church. We trust they might see wherein they have erred and will gladly come and fall in line with the church.

Charles H. Ness,
Dallastown, Pa.

MT. DALE, MD.

September 3rd Bro. J. L. Myers of Logansville, Pa., began a series of meetings at this place, continuing for one week, preaching ten very powerful and spirit filled sermons.

Bro. Myers labored very hard in preached to us. While there were no accessions to the church yet we hope and trust that the good seed sown will some day bring forth fruit.

We feel much encouraged and strengthened by his labors among us and pray God's blessings and His guidance upon him in the Lord's work.

Any congregation wishing to secure an evangelist will do well in considering Bro. Myers as a man who stands for and preaches the whole gospel.

Joshua A. L. Rice,
R. 3, Frederick, Md.

ELDORADO, OHIO

August 19th Bro. Peter Lorenz of Plevna, Ind., came in our midst and began a series of meetings which continued for two weeks. In every service the pure gospel messages were brought which makes us feel a greater responsibility in working for the Lord. One precious

soul was borne into the kingdom by baptism.

May the Lord richly bless Bro. Lorenz as he goes forth to preach the word of God.

We met in regular quarterly council September 9th. Our Elder, Bro. Lawrence Krieder read I Cor. 12 and commented on the same. At this time the report of the annual visit was given. The deacon brethren found the members all in peace and union.

All business was disposed of in a Christian like manner.

On October 14th we held our love feast. Ministering brethren present were: Brethren Lawrence Kreider, L. W. Beery and Harry Bowser. Bro. Bowser officiated. At this service we were glad to have Brethren and Sisters from surrounding congregations with us.

Pray for us that we will remain true and faithful to the end.

Gladys Miller, Sec.
West Manchester, Ohio.

PLEVNA, IND.

Bro. L. W. Beery conducted our revival which commenced September 16th and closed October 1st. There was one dear sister desired to walk a little closer to her Savior and united with us. We held our love feast October 7th with a good attendance and it was truly a feast for the soul.

Anyone desiring a church home and with even small means to buy a home with could scarcely do better than locate near Plevna. It is hard to rent a farm but there are several nice places for sale which we would like to see good loyal Dunkards buy.

—O. D.

ORION, OHIO

Since our last report, two were received into our number by the right hand of fellowship. One name was dropped from our list of membership.

On Sunday evening, September 17th, Bro. A. G. Fahnestock and Bro. and Sister Abraham Gible of Pennsylvania stopped with us in our services and Bro. Fahnestock preached for us.

October 7th we met in regular council with Bro. Wyatt in charge. Sunday School and church officers were elected for the coming year. We decided to change our towels and table cloths so as to conform to the Annual meeting decision of having uniformity at our communion services.

On Sunday, October 8th, Bro. L. B. Flohr of Vienna, Va., began our revival meetings. His sermons were gospel messages and included teaching on many of our distinctive church doctrines. Bro. and Sister Flohr remained with us until Sunday evening, October 22nd. While none of the unsaved that were invited to accept the means of salvation have made the good choice during these meetings, seed has been sown that we hope will spring up and bring forth fruit in the near future.

On Saturday, October 21st we held our communion. Bro. Flohr officiated, assisted by our home ministers. Seventy-seven surrounded the Lord's table.

May we continue to grow unto perfection.

F. B. Surbey.
N. Canton, Ohio.

"SCHEME OF HELL"

Of all the schemes ever hatched in
hell,
None so effective and strange to tell
As the immodest dress, the leg
brigade
On public highways, on dress
parade.
Twenty years ago 'twould not have
been seen,
But now 'tis hard to discern between
The lowest of women down in the
slum,
And the lofty pretender, tho dressed
as the bum.
Yes, they're in the churches, on the
platform,
Singing and shouting, yet blind to
the charm
In showing their limbs plumb to
their knee,
While the boys come in these sights
to see.
There was a time, when the church
wouldn't dare
To display the limbs of ought to be
fair;
But now to Baal they're bowing
down,
They have to do it or take a frown.
Great inducements are offered, they
beg and implore
To come to their skirts 13 inches or
more;
We must have short skirts, no ifs
nor thats,
Other wise our church, will be filled
with bats.
So the preachers have hung their
signs on the door,
"We'll take all the skirts, at 13
inches or more,
For if we do not, we'll lose our job;
Short skirts we must have and with
the hair bobbed.

"God called me to preach and the
world I must please,
The girls must come in tho show-
ing their knees;
For the mothers it seems like the
Paris styles
So to see the girls' legs, brings a big
smile.
"Yes, I'm a holiness preacher, and
my pews are full,
We've plenty of money, I'm in the
pull;
My wife and my daughter wear
skirts to their knees,
So I am preaching, the people to
please.
"I pity these fogies that live as of
yore,
As these times demand a 15 inch
from the floor.
My views being broad, I take them
all in,
I preach to please people, say little
about sin.
"There are Wesleys and Inskips, and
Finneys and Knox.
They had the long skirts, but we've
got the sox;
They must be displayed, they must
not be hid,
Because if you do, down goes your
lid.
"The Lord gave the women these
beautiful charms
So we as preachers can view no
harm,
We're no 2-by-4 preacher, we're
broad in our views,
We invite the short skirts, hence fill
up our pews.
"If money is lacking we fire up the
stove,
We send out committees and then
there's a move,
Set out the oyster stews, fan drill
and cake,
Short skirts and bobbed hair, and

all are awake.

"For the legs, bare arms bosoms,
and stews,

Will bring in the money that will
beat all the Jews.

We're no short-sighted preacher,
we're up-to-date,

Our pews must be filled, so must the
plate.

"So I'm no 2-by-4 preacher, I'm
broad in my views,

I draw the big folks, hence fill up
my pews;

I don't preach at people, I preach
to please,

And most of my audience are show-
ing their knees."

—Tract by A. C. Bevington, Sel. by
B. E. Breshears from Gospel Herald.

* * * * *
* **YOUNG PEOPLES** *
* **DEPARTMENT** *
* * * * *

BE OF GOOD CHEER

Leona P. Lorenz

In this day and age in which we are living a large per cent of the people have become discouraged about the conditions existing in the world today. They are worrying as to what is going to happen next, or what will become of them if things don't change. They are depending wholly on the president of our land for relief instead of praying to God

for help and deliverance. They do not stop to think that things must come to pass. Why should we as Christians have this to worry about, it's fulfillment of prophesy. Some of them really admit that a higher power must take hold of things before long, but they make no preparation for the second coming of Christ.

Christ when here on earth dealt so faithfully with His disciples, He told them of some of the things that would come to pass or happen to them if they would be a follower of His. He told them, "If the world hate you, ye know that it hated Me before it hated you." (John 15:19.) We know then that if all goes well with us, no opposition comes across our pathway and everybody pats us on the back for everything we say or do, that we surely must be of the world. We cannot expect to go to heaven on flowery beds of ease.

He even said they would suffer persecution to the extent that they would be put out of the synagogue. They also would be killed and they that killed them would think they were do-

ing God's will. Christ's followers have been counted as sheep for the slaughter. History tells us that all of the apostles were put to death but one.

Jesus was dealing with people like you and I. They too would oftentimes become discouraged. In John 16:33 Jesus is speaking to His disciples, "These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world." Some times when some little persecution or trial comes our way we are ready to give up and become discouraged; we don't even stop to realize that Jesus overcome the world. If we would live Godly in Christ Jesus, we shall suffer persecution. Trials if we overcome them only make us stronger for what is still ahead of us. But if we yield to the temptations of this world it weakens us to the extent that it is much harder for us to face the next trial.

Jesus on His last visit to Jerusalem, standing on the Mount of Olives, wept over the city with heart broken compassion, "O Jerusalem,

Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing and ye would not." (Matt. 13:37.) It is not His will that any one should be lost but all must come by the way of the cross.

We sometimes may feel like we are standing alone and have not a friend on earth, then it is that we should stop and take a look at that lonely figure in the garden, that night of His betrayal and crucifixion all of His beloved disciples had even forsaken Him. Not a friend on earth, yet He was one without sin, no guilt was found in Him and yet all the world turned against Him. Could we but put the trust and confidence in our God that Jesus did, He knew it was His Father's will that He should give his life for the sins of the whole world.

In these days we see so many that have once made their choice for Christ and now have forsaken Him and have gone back to follow the ways of the world. If we would only get closer to

Christ, not only closer to Christ but be in Him. That is the trouble with the professed people of today, they are still outside of Christ. We then would have someone by us to fight the battles of life.

Be of good cheer, did not Jesus when here on earth point out to those swollen with pride that the meek should inherit the earth.

How truthfully He answered them at His trial when they asked Him if He was the Son of God, yet He was mocked for the truth. Jesus did all to hold His disciples true and get them ready for that last week's crisis. They really did not understand. He faced a sad hour and especially when He saw that all had forsaken Him. He took courage because He knew it was the Father's will that all should come to pass.

From the view point of men it looked as though Jesus' work was ended or destroyed, but Jesus was victorious over death, hell and the grave. He had stated His kingdom based on spiritual value, love, honesty, purity and compassion. Many have become discouraged with their

labor of a lifetime in trying to bring up a child in the way it should go and be all for naught. They have given of their means to build a Christian school and seen it fail in its purpose. They have labored unceasingly to strengthen a church and see it grow cold and indifferent. But be of good cheer, this is nothing to be compared with what Jesus sacrificed that we might have life eternal.

In the scriptures we find some very cheering message for our meditation. I shall list a few of them: (John 14:1) "Let not your heart be troubled." (Acts 14:22) "We must meet much tribulation to enter the Kingdom of God." (Rom. 5:3), "Knowing that tribulation worketh patience." (Rom. 8:35), ("Shall tribulation separate us from the love of God." (I Thes.3:4), "For verily when we were with you; we told you before that we should suffer tribulation even as it come to pass, and ye know." (Rev. 7:13-14) "And one of the elders answered saying unto me, what are these which are arrayed in white robes? And whence come they? And I said unto him, Sir

thou knowest, and he said unto me, these are they which come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Be of good cheer and think of these things is my prayer.

R. 10, Peru, Ind.

There are many hypocrites in the church, but a good many more outside of it.

THREE SURE RULES FOR CHRISTIAN SUCCESS

1. Be punctual in your attendance at church, Sunday School and other meetings. (Heb. 10:25.)

2. Read your Bible and pray much in secret.

3. Be diligent in every good work, and give as the Lord prospers you to support the church, and the Lord will prosper you. What you give to the Lord's work you will some day get back again with large interest from the Lord. But what we withhold we lose. See II Cor. 8 and 9. Read these two chapters much.

—Selected.

BE YE CHILDREN

Robert L. Myers

I wish to give you a few thoughts which should help us live better Christian lives.

Christ said in Matt. 18:3, "Verily I say unto you, except ye be converted and become as children, ye cannot enter into the kingdom of heaven.

This does not mean that we should avoid meeting our brother or stay away from church if we have done him wrong. If we do our brother wrong and think he is offended at us we should go to him and, if he is justly offended ask forgiveness and try to make things right.

As you know, children are not offended at one another very long. Neither should we be offended at our brother long. In I Cor. 15:20, Paul tells us to be children in malice but be men in understanding.

Also, we should not seek praise of men by telling of the good things which we do or things that we do which others cannot do. We should do what we know is right and let men see by our works what we really are.

Paul said, (Gal. 5:26) "Let us not be desirous of vain glory, provoking one another, envying one another," and in Rom. 13:3, "Do that which is good and thou shalt have praise of the same."

May God help us that we may every day follow Christ's example as closely as we follow His example at the communion, is my prayer.

ALONE

It is human to stand with the crowd, it is divine to stand alone. It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure, it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life, for believing and teaching contrary to the Roman

world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshipped alone. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone.

And of the lonely way His disciples should walk He said, "strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Of their treatment by the many who walk in the broad way, He said, "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you."

"The church in the wilderness," praised Abraham and persecuted Moses. "The Church of the Kings" praised Moses and persecuted the prophets.

The church of Caiaphas praised the prophets and

persecuted Jesus. The church of the Pope praised the Savior and persecuted the saints, and multitudes now, both in church and the world, applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth today.

Wanted, today—men and women, young and old, who will obey their convictions of truth and duty at the cost of fortunes and friends and life itself.

Selected by Ethel Beck,
Adel, Ia.

Life is mostly froth and
bubble,
Two things stand like stone
Kindness in another's
trouble,
Courage in your own.

—Anon.

The things of this world,
like Absalom's mule, run
away and leave us when we
have most need of them.

—Venning.

Every man who loves his
neighbor as himself has
something in his heart that
God put there.

THE NEW DEAL

The world needs more kindness,
But not more of creed;
It needs more of giving
And much less of greed.
It needs more of smiling,
And much less of frown
And a whole lot less of kicking men
When they're down.

We need friendly "we's"
But less selfish "I's"
A million more laughs
And a million less cries,
We need flowers and wreaths
As we go thru our life,
They do us no good
When we've ended our strife.

By the faith that the flowers show
When they bloom unbidden,
By the calm of the river's flow
To a goal that is hidden,
By the trust of the tree that
Clings to its deep foundation,
By the courage of wild bird's wings
On a long migration;
(Wonderful secret of peace that
Abides in Nature's breast!)

Teaches me how to confide, and
Live my life, and rest.

—Henry Van Dyke.

GIVE THYSELF

The only conclusive evidence of
a man's sincerity is that he gives
himself for a principle.

—Selected.

By not being a true Chris-
tian yourself, you make it
much harder for others to
enter in.

If we never had any trials, we wouldn't have any triumphs.

If people had to live to please each other, nobody would ever get to heaven.

Some men and women during their lives provide for everything but death.

A good many children hate the church because their parents are only pious in pleasant weather.

Religion implies fellowship and individuals find their truest religious life only when united in the kingdom of God.

—McFayden.

A child of God should be a visible beatitude for joy and happiness, and a living Doxology for gratitude and adoration.

—Spurgeon.

Words, money, all things else are comparatively easy to give away, but when a man makes a gift of his daily life and practice it is plain that the truth, whatever it may be, has taken possession of him.

—Lowell.

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SUNDAY SCHOOL LESSON

- Oct. 1—John 16:1-15
- Oct. 8—John 6:16-33
- Oct. 15—John 17:1-26
- Oct. 22—John 18:1-18
- Oct. 29—John 18:19-40
- Nov. 5—John 19:1-24
- Nov. 12—John 19:25-42
- Nov. 19—John 20:1-18
- Nov. 26—Ex. 23:14-16, Eph. 5:20,
Psa. 100
- Dec. 3—John 20:19-31
- Dec. 10—John 21:1-14
- Dec. 17—John 21:15-25
- Dec. 24—Matt. 1:18, 2:12
- Dec. 31—Review: Book of John

BIBLE MONITOR

VOL. XI

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No. 23

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

MODERNISM

In this issue will be found a selected article "Boring From Within" which points out to us conditions that have developed in professing Christianity as viewed by those who profess Atheism; nor do we believe the argument is without foundation. In fact, it appears that the statements are true, sad as it is. In many ways it seems as if those outside of the pales of the so-called Christian church have a clearer perception of conditions existing in the church than most of the members do. There is a reason for this, too. To a large extent the ordinary rank and file of the membership in most of the denominations are kept in ignorance by a leadership that has "soldout" to "Modernism." Th r o u g h

their influence and efforts the church has been to a large extent sidetracked and corrupted.

This, to the writer, is nothing more or less than the "Mystery of iniquity" (II Thes. 2) which has been at work in the church since its early history and has gradually gained control of the professing church, bringing into subjection through deception most of the denominations, which apparently is leading up to the revelation of that "wicked power" which from all appearances shall shortly come into control in the earth.

With the diversity of thought and teaching existing within so-called Christianity and the confusion and unrest that prevails we would do well to take heed to the warning given us in the gospel regarding such

matters. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of anti-Christ, whereof ye have heard that it should come; and even now already is it in the world." (I John 4:1-3.)

The thought we wish to point out especially in this passage is this, "every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." "Who is a liar but he that denieth that Jesus is the Christ? He is antiChrist that denieth the Father and the Son." (I John 2:22.) We believe these references point out to us the beginning of this "Mystery of iniquity" which is now termed "modernism." John tells us regarding this "spirit of anti-Christ," "and even now already is it in the world." Webster tells us an "anti-Christ" is an opponet of Christ. During His sojourn

on earth Jesus had many opponents or enemies and they eventually crucified Him; nevertheless His work went on as the church proceeded to carry out the mission given it by Christ Himself.

Naturally the enemies of Christ became the enemies of the church and the opposition of these enemies has been felt through all the ages since. Thus the church has been opposed by infidelity, atheism and many other "isms" from without. However, an organized body of believers working in union with God and one another could contend successfully with these evil forces attacking it from without and grow and prosper. Satan, the leader of all these evil forces knew this well and set about to work "within" the church. In this as is his custom Satan has operated in a sly and crafty way through some of the most prominent religious leaders. It appears one of his most successful plans was "education," (a man made plan of cultivating and enlightening the human intellect?) This resulted in men becoming exalted in mind and

thus were an easy prey for the sly deceiver, who caused them to question and doubt the simple truths revealed in the Bible. The record of creation, the miraculous intervention of the power of God in dealing with the human family as recorded in the Old Testament, the virgin birth, the divinity of Christ, the atonement, etc., have all been given special investigation by these deluded men who have found that these records are not authentic and thus they reject them. Likewise the commandments of the gospel as essential to the salvation of the human family are found non-essential. Having reached this state these deluded leaders set about to "enlighten" Christendom in these matters, operating in accord with their leader, Satan, with cunning craftiness, gradually sowing the seed of doubt and disbelief which has brought about the innovations and departures from the faith so much in evidence.

It is this very condition that caused the Dunkard Brethren to take the stand they have and it is this condition that makes the

struggle so hard to uphold truth and righteousness. Unconsciously the great majority of professors of Christianity have been drawn into the mighty clutches of the enemy by this gigantic scheme and they have become "saturated with modernism" to the extent that they not only oppose but seek to destroy any effort to uphold the primitive faith in its purity and simplicity.

To a large extent professing Christendom is "anti-Christ" opposed to Christ, working in opposition to true Christianity in the name of Christianity. Denying Christ in the name of Christ.

Truly this is "modernism."

In view of the appalling condition may we not put forth every effort to expose this monster that is exploiting so many well meaning people, destroying their spirituality and blasting their hopes of eternal life.

If you want to be good looking behave that way.

Tell your troubles to God, and you will soon have joy to tell to everybody.

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LOST

T. C. Ecker

(Heb. 2-3) How shall we escape if we neglect so great salvation?

When we look into this subject of so great importance our best efforts fall far below just demands of the theme. Nothing can be saved which has never been lost, or is in danger of being lost. If the human family would realize their lost condition, eternally lost before it is forever too late. It is plain that man's salvation is the subject of the

text. But is man lost and if lost in what sense is he lost. We read in Matt. 18-11, "For the son of man came to save that which was lost." It is man's life that is lost natural or bodily life, but is man's life lost? It is, for death has passed upon all men the sentence of bodily death. It is appointed unto man once to die; dust thou art and unto dust shall thou return. If any suppose the death of the body to be a small thing let such a one go to a well filled graveyard and pass one hour in serious meditation in this silent city of the dead. Let him think of the tears that have fallen there, of the sighs of anguish that have reluctantly escaped from broken hearts, let him think of the innocent beauty and loveliness that lie buried there, of the hopes and joys that have been driven from the heart by the hand of the destroyer, and then let him ask himself if the wages of sin is a thing of small account.

Death here writes his name anew, every passing season in the fresh mounds raised above the dead, and does not the voice of reason whisper into the ear of

every passerby the solemn words, "This place is waiting for you."

Now the apostle says, it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is.

Another apostle writing on the same subject says, He shall change our vile bodies that they may be fashioned like unto His glorious body." Does this not show that this salvation is a great one, but I have as yet but touched the hem of the garment, and indeed in our low state of mental power here we are barely able with the highest and broadest reason of thought to lay hold of more than the hem of the salvation garment. Heaven is His throne and earth is His footstool. We have been of the body lost by sin, we turn to the spiritual life lost by sin. Paul says to be carnally minded is death; now what is it to be carnally minded? Paul answers us in a general way that it is enmity against God. Those who are carnal minded cannot love God, nor take pleasure in His service. The spiritual life is lost by sin. Man's love is

perverted, it is turned from the Lord and his neighbor, and directed to self and the world.

Now let us turn to the Lord's words in Luke 10:-25-28. A certain lawyer asked the question, what shall I do to inherit eternal life? Jesus said unto him, what is written in the law? How readest thou? He answering said, thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind, and thy neighbor as thyself. Jesus said unto him thou hast answered right, this do and thou shalt live.

Does not this look like the key to salvation? Does it not open the door to a view of eternal life and blessedness? Our Lord says on these two commandments hang all the law and the prophets. When one gives his heart to God in love like this I think he is in a saved state, and is it not a great salvation and perfect love of that which is good?

The Lord only can change man from darkness to light and from death to life, He saves man by His word and Holy Spirit, He knocks at

everyone's heart, if he will open the door He will enter in and dwell with him, to give him eternal life.

Taneytown, Md.

BORING FROM WITHIN

The hardest enemy to fight is the enemy within. This applies to the enemy within ourselves, and the enemy within the church. It is of the latter that we think of particularly at the moment. An enemy in the guise of a friend is the subtlest of all enemies. The church can meet the foes that are without, and overcome the direct onslaughts of Satan, but she succumbs in a multitude of cases to the insidious boring from within of the modernists. The modernist is the ally of the atheist. We do not say that of ourselves. Here is our authority in an extract from the last report of the American Association for the Advancement of Atheism.

"The Modernists seem to attack Atheism only to screen their own unbelief. No better proof of this contention that the church is losing can be given than that the Modernists are now

in control of all the larger Protestant denominations and, working from the inside, discredit the basic teachings of Christianity in the name of Christianity. In this grand farce, fortunately for us, the dumb Fundamentalists through contributions pay for the destruction of their own belief in the the Bible as a superhuman, infallible book. The Modernists are superior in strategy. When recently President Smith twitted the Rev. Dr. Riley with these facts, the Fundamentalists, leader boasted of what he would do at the recent annual conference in Washington of the Northern Baptists. But at that and the other denominational conventions this spring the Fundamentalists were defeated. They are hopelessly beaten. They cannot vote the Modernists out and dare not themselves withdraw. These two groups are held together by real estate.

"Higher critics within the church, carrying on the work of Voltaire, Paine, and Ingersoll in milder language, it is admitted, have made many Christians so ashamed of their creed that we now hear of that

acme of absurdity, a 'creedless faith'—of persons who believe, without believing anything. Thus Christianity slowly dissolves.

"But the good work of these Modernists not only does not lessen the need of Atheist propaganda but instead serves to emphasize its importance. Though its activities are on a smaller scale, the advance guard is always the most important unit in the army. We must continue to lead the way."

Could anything, we ask, be more pathetic than this? Christ is again wounded in the house of His friends. For the atheist blatantly announcing his disbelief in the Christian revelation of God we can have a certain amount of respect. At least one knows where he stands. For the Modernist who bores from within, who accepts a stipend from a church founded upon the infallible word of scripture which he is pledged to uphold, and then subtly undermines faith in the essential things of Christianity we have no respect whatsoever. Protestant pulpits across the American continent are in too many cases filled with

ministers who are unitarians at heart though rendering a lip service to the creed of the church to which they belong.—Gospel Herald.

POWER OF GOD

Amos Budd

(Romans 1:16-17.) "For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith as it is written, the just shall live by faith." It seems there are so many people claiming to be Christians that are ashamed of the gospel of Christ.

The apostle Paul was not ashamed of the gospel for he knew the power of God. When he was stricken to the ground with the mighty power of God then he cried aloud that Christ was the Lord indeed. O, that we had more men filled with the Holy Ghost like Paul that would preach the whole doctrine of Christ and contend for the faith that was once delivered unto the saints.

(Heb. 2:1-3.) "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him."

O, that we as His children would be faithful to His teaching and be filled with the Holy Ghost like Paul was when he was cast into prison. When he was singing the power of God came upon them and the prison doors opened to them. Praise the Lord for His power. O, that we may be men of God to proclaim His word.

Jonah thought he could get to heaven without obeying the Lord, but he found out different. That is the way so many people today are doing; teaching that there is no hell or torment in the future, they deny the word of the Lord and teach men so. My dear Dunkard brethren, let us walk in the

light while it is day. That is the way the apostles did on the day of Pentecost and they were all filled with the Holy Ghost. What a wonderful power of God.

Peter was not afraid to tell them the truth when they cast him and John into prison. When they were commanded not to teach any more Peter said, it was better to obey God than man. Thanks be to God for the power of the Holy Ghost.

When God told Philip to go down to the road that run from Jerusalem to Gaza, after he had baptized the Unuch the power of the spirit caught him up and he was found at Azotus preaching in all the cities till he came to Cassasea.

May the Dunkard Brethren have the backbone to stand for the whole truth as the church did fifty or sixty years ago. So many churches are feasting, reveling and banqueting and doing like the world that we can't tell them from the world. That is what the good book says they will do. We are living in the latter days. Jesus said He was coming again, are we looking for Him? May we have our lamps trimmed and

burning and filled with oil.

As it was in the days of Noah, so it will be at the coming of Christ.

* * * * *

NEWS ITEMS

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WALNUT GROVE, MD.

We, the Walnut Grove congregation, held our love feast on October 28th, beginning at 2 p. m. Ministers present were: Bros. D. S. Flohr, Arthur Rice, and Charles Ness. Quite a few visiting members were present, also which we very much appreciated.

These brethren gave us very good talks, with Bro. Flohr officiating.

Sunday morning we met again for Sunday School and preaching. Bro. Joseph Myers of Lower York county gave us a splendid gospel sermon. At the noon hour we served dinner to all who would remain.

We gladly welcome any of the brethren and sisters at any time to our services which are every Sunday morning. May we all stand firm for the whole gospel to the end, is my prayer.

M. Ella Ecker,
Taneytown, Md.

WAYNESBORO, PA.

We, the Waynesboro congregation, were made to rejoice on November 11th and 12th, when although the weather was cool yet as the sun began to brighten there was quite a nice audience headed

their way towards the Waynesboro congregation to worship with us and by 10:30 there was a nice lot of brethren and sisters of like precious faith had assembled for worship. Elder J. A. Miller conducted the devotional services; Bro. Paul Smith and Elder T. C. Ecker brought the morning message after which we all went to the basement of the church where the natural man was fed.

By 2 o'clock there had quite a few more gathered, among whom were Eld. A. B. Rice, Bro. Lebo and Bro. Chas. Ness. Bro. Ecker conducted the devotional service and Bro. Chas. Ness brought us a most soul stirring message from God's word which helped to fit us for the next message which was the examination sermon by Eld. J. A. Miller in a most forceful and instructive manner, followed by Brethren B. F. Lebo and A. B. Rice. Thus a day of preparation was spent for the evening services and by this time there was a car load from Vienna, Va., one of whom was Eld O. L. Strayer.

About 5:30 we surrounded the table of the Lord. The writer did not count but quite a fine lot of brethren and sisters were present, with Eld. J. A. Miller officiating. As we passed around we had the sad thought of mind as we missed one of our dear aged sisters who had not missed a single feast since coming over with us, and then, too, we missed one of our younger sisters who was on her bed of affliction and her mother who had been kept home to care for her. Also there was not one of our number present from our mission point, the reason we have not as yet learned.

May the dear Lord richly bless all

those that were absent and did not enjoy these services with us and as we are in need of these all in our services and as there is much value in prayer we earnestly ask those who know the value of the effectual fervent prayer of the righteous to hold our dear ones up to the throne of grace for relief.

The ministering brethren present were as follows: Elders J. A. Miller, Mechanicsburg, T. C. Ecker, Taneytown, Md.; O. L. Strayer, Vienna, Va., and A. B. Rice, Frederick, Md.; Brethren B. F. Lebo and Paul Smith, Mechanicsburg, Pa., and Chas. Ness, York, Pa.

On Sunday morning Bro. Ray Shank of Mechanicsburg and Bro. Strayer and Bro. Ness were with us in strong messages from the good word of God. We sure are thankful for the coming of the dear brethren and for their service and may God's richest blessings rest upon them so that they with all who can, may return to worship with us again.

Since our sister's last report two have been added to our number, one by baptism and one came over with us from the Brethren church. A large audience of friends were with us to observe us as we enjoyed these wonderful services.

Written and sent in by D. S. Flohr for our sister who is on her bed of affliction.

NOTICE

The committee of District No. 2 of the Dunkard Brethren have decided to have the district meeting at Goshen, Ind., in 1934.

Signed: Committee.
Eld. Arthur G. Miller, Sec.
Tyner, Ind.

McCLAVE, COLO.

Elder A. G. Fahnestock of Brunnerville, Pa., began a series of meetings in the Clover Leaf Dunkard Brethren church Saturday evening, October 14 and continued until October 29.

The meetings were well attended and good interest throughout.

October 28th we had an all day meeting and love feast in the evening with 47 members at the tables.

Sunday morning, October 29th, we had Sunday School followed by preaching, dinner at the church. At 2 o'clock the dedication services for our new church house were held.

We had with us at this time several members from Quinter, Kans.; Bro. and Sister D. M. Click of Grand Junction, Colo., also Bro. and Sister Gible of Pennsylvania, who were with us during the two weeks, having come along with Bro. Fahnestock.

As a result of these meetings 6 were united with the church by baptism and one received on former baptism.

We ask the prayers of God's faithful few in our behalf at this place, that we may not faint or falter by the way, but that we may be found about our Father's business, as there is much work yet to be done.

Sister Bessie Pease.

PLAIN VIEW

We secured the help of Bro. Joseph Robbins in a series of meetings which began October 29th, and closed November 12th. These meetings were not so largely attended, but those who did attend were in-

terested and good listeners. There were no accessions however, but some were thinking seriously of their spiritual life which we hope will result in action before many days. Bro. Robbins preached fifteen good gospel sermons. We pray the Lord's blessings to attend him.

We ask an interest in the prayers of all Christians for the spiritual uplift of the Plain View congregation.

Sister Liretta Brower,
New Lebanon, Ohio.

Not for a single day
Can I discern the way;
But this I know
Who gives the day
Will show the way,
So I securely go.

—Selected.

SOMEBODY KNOWS

Somebody knows when your heart
aches,
And everything seems to go
wrong,

Somebody knows when the shadows
Need chasing away with a song;
Somebody knows when you're lonely,
Tired, discouraged, and blue.
Somebody wants you to know Him,
And know that He dearly loves
you.

Somebody knows when you're
tempted,
And the world grows dizzy and
dim;
Somebody cares when you're weak-
est,
And farthest away from Him.
Somebody grieves when you've
fallen,

Though you're not lost from His
sight;

Somebody waits for your coming,
Taking the gloom from your
night.

Somebody loves you when weary;
Somebody loves you when strong;
Always is waiting to help you,

Watches you—one of the throng,
Needing His friendship so holy,
Needing His watch care so true.

His name? We call His name Jesus,
His people? Just I and just you.

Selected by A. Mae Tharp.

THIS GOD IS THE GOD WE ADORE

This is the God we adore,
Our faithful, unchangeable friend;
Whose love is as large as His power,
And neither knows measure or end.

'Tis Jesus, the first and last,
Whose spirit shall guide us safe
home;

We'll praise him for all that is past,
And trust Him for all that's to come.

Benjamin F. Lebo,
R. 7, Carlisle, Pa.

THE HOUSE INSIDE

I have a house inside of me;
A house which people never see,
It has a door through which none
pass,
And windows, but they're not of
glass.

"Where do you live?" ask folks I
meet,

And then I say, "On such a street,"
But still I know what's really me
Lives in a house folks never see.

Sometimes I love to go inside
And hide, and hide, and hide, and
hide,

And doctor up my wounded pride
When I've been treated rough out-
side.

And then, when I have been to
blame,
I go indoors and blush for shame;
And get my mind in better frame,
And get my tongue and temper
tame.

I meet my Heavenly Father there,
And he stoops down to hear my
prayer;
To smooth my brow and cure my
care,

And make me brave to do and dare.

And then, when I have been made
strong,
And have things right that were all
wrong;

I come outside where I belong,
To sing a new and happy song.

And then I hear the people say,
"She's bright and bonny, good and
gay,"

And that's because I feel that way,
But they don't know the price I
pay.

You have a house inside of you,
Where you may fight your battles,
too,

And God will tell you what to do
And make your heart both kind and
true.

—Selected.

THE IDEAL CHRISTIAN

Some people say that this
man lives only in the
imagination. Perhaps so;
but that does not excuse us
from making a consecrated

effort to rise as high in the
scale of spiritual life as it is
possible for us to rise. It is
possible, if we will, for us—

1. To do right and to live
right as far as God gives us
the light and understand-
ing.

2. To "abstain from all
appearance of evil."

3. To abstain from do-
ing things that we know to
be wrong.

4. To be diligent and
faithful in prayer, scripture
reading, and church attend-
ance.

5. To be "temperate in
all things" and to keep our-
selves "unspotted from the
world."

6. To make an honest
effort to pay all our debts.

7. To be obedient to "all
things whatsoever" our
Lord commands us to do.

8. To speak the truth
under any and all circum-
stances.

9. To keep ourselves
pure in language, in social
life, in righteous living.

10. To live to the glory
of God and the good of
fellow men.

11. To help make our
homes Christian, in the full-
est sense of the word.

12. To look hopefully
forward to the blessed time

when the Lord will gather us home.

If this describes your life then your neighbors have a right to look upon you as an ideal Christian.—G o s p e l Herald.

STOP, LOOK, LISTEN!

Not that there is any danger ahead; this is just another way of calling the attention of our subscribers to the fact that once each year your subscription expires. The success of our work is dependent upon your support in this as well as other ways. Because of this, and since it is such an easy matter to overlook matters of this kind, we feel it necessary to send along a little reminder now and then. Just now there are quite a number of subscriptions that are over due several months. We are near the beginning of a new year and would like to see everybody paid up and ready to begin the new year right. Look at the mailing slip on your paper and if it reads Oct. 33 or previous to that, your renewal is long overdue. Will you not attend to the matter at once?

To those who have re-

newed the past several months, we have a word. You will notice the date on your Monitor has not been changed yet. The printers have enough printed mailing slips on hand to last till Jan. '34, so a reprint will not be made until after that date. Your renewal has been received and booked and the mailing list will be corrected in due time.

Annual Conference has recommended that twice each year (in June and December) each congregation lift an offering for the support of the Publication Board. Lest some forget we drop this little reminder that "December" is here again.

The congregations did well in this line in June which we appreciated very much. May we have your continued cooperation.

—Editor.

* * * * *

* YOUNG PEOPLES *
* DEPARTMENT *

* * * * *

THE CAPTIVE MAID

B. F. Masterson

Now Naaman, captain of the host of the king of Syria,

was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria; he was also a mighty man in valor, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

She said unto her mistress, "Would God my Lord were with the prophet that is in Samaria, for He would recover him of his leprosy." (II Kings 5:1-2-3.)

Naaman was a great man, he was the king's chief commander, what we would call his right hand man, honorable, because by him the Lord had given deliverance unto Syria. He was also a mighty man of valor, but he was a leper, a loathsome, miserable disease. The Lord used him as an instrument to deliver his country from the enemy, and he did not even know the Lord. He was a talented man, withstanding there was a "but" in his life, which spoiled his happiness.

There is a "but" in every person's life. There is always something that hinders one from being con-

tented; I would be satisfied "but," "but." God removed the "but" from Naaman's life through the prophet, so it can be removed from your life through the Great Prophet, Christ Jesus. God be praised, "In Him we are complete." (Col. 2:9.)

Leprosy is a type of sin, "Sin has left a crimson stain He washed it white as snow." The prophet was lauded because this honorable man was so miraculously healed from an incurable disease, but the one at the bottom, who showed him the way to recovery from this deadly disease is lost sight of. The little maid of Israel is the star in this drama, side by side must run the record of Israel's little maid and Syria's famous captain; the misfortune of one, as well as the good fortune of the other.

This is the lesson, "No life is too insignificant for the attention of the most high, no sphere is too circumscribed for the display of principles to draw forth God's praise or condemnation."

The great contrast, one all that heart could wish for, the other deprived of all

that the heart holds dear.

Naaman, a general, honored and feared. The maid taken captive, deprived of parents and home and associates, her life obscure, lowly and unnoticed. The contrast between their spiritual condition is just as striking as their outward circumstances, notwithstanding his prosperity, he had a rooted sorrow which turned honors to ashes, robbed him of true enjoyment and filled his soul with bitterness; notwithstanding in all her afflictions she possessed a secret which turned her grief to joy which enobled her life and filled her heart with peace. So full and glorious was the blessing which she owned that she dispensed it to Naaman and give the proof that the life and well being of great and small are knit together by the hand of God.

To this girl there was no place like her home amongst the hills of eastern Palestine, never was there a happier home for the fear of God was its firm foundation, righteousness its house and love its atmosphere. Her father was an Israelite indeed, but he was faithful,

he could not go to Jerusalem but remembered the words of Solomon at the dedication, "The heavens of heavens cannot contain thee much less this house which I have built."

Such a home was the heavenly starting point of the life for this girl. How greatly blessed are they who start out on the ocean of life from such a home.

Consider her training. According to the divine law her father must have taught his children all of the laws of God; he would speak to them of God's redeeming love revealed in the history of his people. The Syrian soldiers came along and took her along. That was a sad parting, a goodbye that was never forgotten.

How mysterious it must have been to one of her simple faith. If God was her God, and her father's God and the God of her people, why did He allow this misfortune? These are hard questions, many such have been put in all ages by the tried and afflicted people of God. A little child can put them but who can answer them?

Naaman, no doubt saw something unusual in this

girl, he took her to his house. This great city of Damascus where Naaman lived had no charms for this maid, in a strange land and a strange tongue, no one to whom she may unburden her heart, the sense of loneliness must have been oppressive.

Often homesick there, it was some consolation to slip to the house top and look towards Mt. Lebanon. There in secret she would pray to her God, His word hid in her heart now, showed its power, it was bread and water sustaining her faint spirit, giving her strength to bear up under her sorrows, it was a wall around her keeping her from many evils. Idolatry in this land, she abhorred it; she maintained her integrity. It was not long until she noticed a gloom cast over Naaman's house. Her master a leper! "Would God my Lord were with the prophet that is in Samaria for He would recover him of his leprosy."

He finally became willing to stoop so low as to accept the simple remedy, he was made whole and returned with great joy and confessed the God of Israel.

But think of the girl, how her heart was filled with joy when the question was answered, why God has thus dealt with her. It was through her afflictions that one great man was healed and made to believe in Israel's God.

This is a lesson for you young people, that when trials and afflictions come across your pathway and hard problems confront you, that you hold out faithful and maintain your integrity and keep steadfast; some sweet day you shall be made to see that your patience, your example and your faithfulness has been leading people to Jesus Christ and they were healed. Then you shall be unexpressably happy.

Note—Extract of a sermon taken twenty years ago.

1250 E. 3rd St.,
Long Beach, Cal.

FORFEIT RIGHT

John Sleppy

Webster defines this word thus (Forfeited, to lose the right, by error or fault or offense). I have been informed by some of

the ministers of the Church of The Brethren that we Dunkard's have forfeited our right and claim to church property.

Now let us examine and see where the property belongs. Church houses that were built forty and fifty years ago belonged to the German Baptist church. Under her influence and teaching wife and I joined the church July, 1881. The church house was a plain house and a plain people worshipped there. The spirit of which they were born and the purpose which they manifested demanded an earnest, plain, simple life. Even an inclination to go with the changing fashion of the world, would have been inconsistent with the principle and practice of the church.

The church always protested against innovations that were slyly creeping into the church. The leaders would say that the church is going through a transition, that the times have changed, that we are behind the time; this they did in order to get the majority of the church to follow them in their error and offense against the

principle and practice of the old church.

I suppose that the church of the Brethren are through the transition, surely they have changed from a plain church to a fashionable church. (Here are the evidences.) The worldly instrument of music in one corner with a little bunch of expert singers. Paul said, I will sing with the spirit and I will sing with the understanding also, (I Cor. 14:15).

Hats have taken the place of bonnets, prayer covering or caps are junked in the rag sack. The men wear fashionable coats and up to date neckties.

The old Sugar Grove church house was dedicated by our forefathers for no other purpose than to worship God in it, but today her doors are opened for a house of sport and entertainment. Now according to the above dedicated purpose who has forfeited his right by error or fault or offense? I thank my God that the Dunkard Brethren church has not forfeited their right to the tree of life. Blessed are they that do His commandments that they may have right to the tree of life and

may enter in through the gates into the city. (Rev. 22:14.)

It is now apparent that the Church of The Brethren are trying to dodge their error and fault in order to hold some of the old members. They have set aside the annual visit to their members. Why? There is the test, when the visitor goes to each individual and ask the usual question, "Are you still in the same faith you were when you were received into the church?" What is your answer now? If you say "yes" you are not telling the truth, when you fellowship with them that live in error and have a chance to go with the few faithful soldiers of the cross. If a member would say "no" when the above question is asked that would give the whole matter away, so they dropped the visit.

Pleasant Hill, Ohio.

THIS LIFE IS SHORT

Sister Ed. O. Brien

"This life is short at best, but as a mist that passes away in the night," and then comes eternity, with all the awfulness of its

meaning, if we have not lived aright.

These souls of ours, the real life, are immortal and will live forever, either in a state of perfect peace and joy and happiness with Jesus, the one who loves us in Heaven or in unutterable misery and anguish of soul, with God's enemy and our enemy Satan, who hates us and all that is good, with an everlasting hatred throughout all eternity in his place of torment. It is for each one of us to choose which it shall be, but God is willing and anxious to help us to choose the best and will do so to the fullest extent if we will let Him rule in our minds and heart.

God has wisely ordained that not the least taint of sin, disobedience, unbelief or unrighteousness of any kind will ever enter through the gates into Heaven, because it would soon turn heaven into hell if misery and trouble were permitted to exist there and unless we accept Jesus as our Savior and learn to live the life of self denial and sacrifice for him that he has taught us to do before we die, we will never see heaven.

This life is the only time

we will ever have to make that preparation. I say there is no church that we can prepare for eternal life as in the Dunkard Brethren church. There is no other church that so fully accepts and observes all the needful gospel doctrine and symbols and makes such a strong effort to consistently live out all of the teaching of Jesus.

The gospel teaches that Christians who are preparing for heaven and eternal life must neither look, nor live, nor act like other people, other churches, this you know includes other churches. Many church members do all or most of these things but God says that Christians cannot do any of these things. This is why the Dunkard Brethren church so strongly insists that all her members shall look and dress different from other people. Wear neat, plain, comfortable and becoming clothing, the sisters wear plain bonnets and hoods, and the brethren plain coats and free from all ornaments, and if we keep the cross with us constantly we will surely keep in close touch with our Savior. Antioch, W. Va.

FAITH

D. K. Marks

The apostle Paul defines faith as the substance of things hoped for, the evidence of things not seen. Where did faith originate? God possessed a wonderful, strong and mighty faith when he framed the world, created the sun, moon, stars, trees, grass, cattle, fowls, fish and all the living things on the earth. Last but not least, God formed man of the dust of the ground, breathed in his nostrils the breath of life and man became a living soul, later he made woman also. God looked over his work and behold it was very good, He saw fit to give man dominion over the cattle, fowls, fish and the fowls, fish and the whole creation of the earth. God planted the beautiful garden of Eden, put Adam and Eve in it and gave them one commandment. Satan began to tempt and try man's faith in God. We all know the consequence of man's shameful fall, his banishment from the garden and the presence of God.

As we study and meditate

upon this very important subject of faith, (the apostle Paul says without faith it is impossible to please God) I cannot help but give a simple but wonderful definition of faith from a little school girl, when the teacher asked her what is faith? She answered, faith is taking God at his word. This should help us all, young and old on our way to heaven.

By faith Abel offered unto God a more excellent sacrifice than Cain. Abel's sacrifice accepted and Cain's rejected. Faithful Enoch walked with God, by faith he was translated that he did not see death. Finally as men began to multiply upon the earth sin and wickedness increased, faith began to decrease. God looked upon the earth, behold it was very wicked and corrupt, He was very sorry that He created man.

Faithful Noah, warned of God, built the ark, preached to wicked men and women, warned them of their sins; people mocked and laughed, saying it would be impossible for the earth to be destroyed by water. Noah held out faithful, being saved, blessed and rewarded

for his strong faith.

As time passed on God appeared to Abram when he was 75 years of age, told him to leave his native country and move into a strange country. Let us think for a moment, a man 75 years of age to leave his home and friends, move into a strange, untried country without a son or daughter! Here we see the great faith of Abram, he went at God's command with all his substance, travelled to the land of Canaan believing that he should inherit the land of Canaan, moving in the border of the land he found that it was already inhabited by different nations. He traveled on at God's command full of faith in God and His promise. As he traveled he had no heir, finally a famine came upon the land and he was driven into Egypt, here he proved faithful to God, he was sent out of Egypt by Pharaoh, a rich man. Abram moved into the land of Canaan full of faith without an heir, later God visited Abram and Sarai, renewed His covenant, changed their names to Abraham and Sarah, promising them a son. When Abraham was an

hundred years of age Isaac was born; Abraham was rewarded for his great faith and patience in God.

It came to pass when Isaac was grown up to be a lad God tried Abraham's faith severely by telling him to go into the land of Moriah and offer his only son, Isaac, for a burnt offering. Abraham full of faith rose up very early in the morning, saddled his beast of burden, took two hired servants and his son, Isaac, to the place God told him, as they traveled on the third day Abraham saw the place far away, so he told the young men to care for the ass while he and his son would go and worship. Abraham laid the wood upon his son, took the knife and the fire in his hand and went to the place God had pointed out. As they came near the place Isaac said, my father behold the fire and the wood, but where is the lamb for the burnt offering? Abraham's calm and faithful answer was, God will provide. When they arrived at that sacred and trying place, Abraham built the altar, laid the wood in order upon the altar, bound Isaac, laid him on the

wood, took the knife in his hand ready to slay his son as God had told him,

Then the angel of the Lord called Abraham and said, do thy son no harm, now I know that thou fearest God because thou hast not withheld thine only son from Me. Abraham and Isaac were renewed in faith greater than ever before. God had provided a ram for the sacrifice. All the patriarchs and prophets in the Old Testament times were full of faith in God and his promises.

Let us turn over to the New Testament. When the word of God came to John the Baptist he being full of faith began to preach, teach and baptize at God's command, then he soon came in contact with men who did not live up to the standard of the gospel he taught and warned them of their sins, finally Jesus came to be baptized. This tried John's faith but he was obedient and proved faithful to God. He kept on preaching and warning people of their sins till he was put in prison, there he remained true and faithful until death.

Jesus full of faith after His baptism was led by the

Spirit in the wilderness to be tempted of the Devil.

When Jesus had fasted 40 days and 40 nights He was very hungry, then the tempter came and said, if Thou be the Son of God, command that these stones be made bread. Jesus had no faith in Satan, so He did not obey his command, He would rather go hungry and wait for God's command. Satan tried the second time to persuade Jesus to obey him but he would not. The third time Satan showed Jesus all the kingdoms of the world, the beauty and the glory that they possessed; these he promised to give to Jesus if He would only obey and worship him. Jesus full of faith in God said, it is written thou shalt worship the Lord thy God and Him only shalt thou serve. The blessings of Jesus faith were, the Devil left Him. Angels came unto Him and ministered unto Him, His needs were all supplied.

Jesus soon began to preach repentance and baptism, chose the twelve, began to teach them the importance of faith. He turned water into wine, healed all kinds of sickness,

made the lame to walk, opened the eyes of the blind, made the deaf to hear, when the wind and waves of the sea were fierce and strong the ship ready to sink, Jesus spoke, the sea was calm at once. Another time Jesus sent His disciples alone on the sea in a ship while He went away alone to pray on the mountain. A great storm arose when the disciples were in the midst of the sea; after midnight the disciples looked over the stormy sea and saw someone walking on the sea to meet them. They were terribly afraid and cried out for fear. Jesus spake unto them and said, "Be of good cheer, it is I, be not afraid." Peter said, "Lord if it be Thou, bid me come unto Thee on the water," Jesus said come, Peter obeyed and began to walk on the water, but the moment he took his eyes away from Jesus and looked at the boisterous waves he became afraid and began to sink. Peter had faith in Jesus and he prayed "Lord save me." Jesus saved him, but listen what did He say to Peter? "O, thou of little faith wherefore did thou doubt?"

Jesus also raised the dead, He set the standard of faith wonderfully high. After Jesus had risen from the grave and ascended up into heaven the apostles and other disciples began to preach, teach, do many miracles of healing just as Jesus did.

Faith is a gift of God. When Peter made that wonderful confession, "Thou art the Christ the Son of the living God," Jesus said, "Blessed art thou Simon Bar Jona; for flesh and blood hath not revealed it unto thee but My Father which is in heaven." (Eph. 2:8.) "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God."

Is of the heart, (Rom. 10:9) "that if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Is of different degrees. "Jesus saith unto him, Thomas because thou hast seen Me, thou hast believed; blessed are they that

have not seen and yet have believed."

Is accompanied by love. (Eph. 3:17) "That Christ may dwell in your hearts by faith: that ye, being rooted and grounded in love."

Is a work. (Jas. 2:18) "Yea a man may say, thou hast faith, and I have works; shew me thy faith without thy works, I will shew thee my faith by my works."

Leaves all to follow Christ. (Matt. 8:2) "Another of His disciples said unto Him, Lord suffer me first to go and bury my father, but Jesus said unto him, follow Me, and let the dead bury the dead." (Mark 10:28) "Then Peter began to say unto Him, lo, we have left all, and have followed Thee." Jude exhorts us and tells us that we should earnestly contend for the faith once delivered unto the saints. Again Jesus said if ye had faith as a grain of mustard seed, ye say unto this mountain, remove hence to yonder place, and it shall remove. If we cannot move these natural mountains, we should be able to help remove these mountains of pride, worldly pleasures, vice and wicked-

ness of all kinds Satan is building up before men's eyes that they are not able to see Jesus Christ, His greatness, His goodness and His saving church he came to establish. I shall again refer to the simple definition in the first part of this article of faith. Let us take God at His word. May we be willing to obey all His commandments, walk in the footsteps of Jesus.

May we often breathe the prayer the disciples prayed, when they prayed, "Lord increase our faith." As we journey on toward heaven where the streets are laid with gold, where his saints shall live forever and ever.

R. 3, York, Pa.

The love of God is so great that no man can be lost who will believe in Him.

The only people who walk in the dark are those who walk without faith.

Temptation is not an opportunity to sin; it is an opportunity to refuse to sin.—Bunyan.

The trivial round, the common task
Will furnish all we need to ask,
Room to deny ourselves,
A road to bring us daily nearer God.

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SUNDAY SCHOOL LESSON

- Oct. 1—John 16:1-15
Oct. 8—John 6:16-33
Oct. 15—John 17:1-26
Oct. 22—John 18:1-18
Oct. 29—John 18:19-40
Nov. 5—John 19:1-24
Nov. 12—John 19:25-42
Nov. 19—John 20:1-18
Nov. 26—Ex. 23:14-16, Eph. 5:20,
Psa. 100
Dec. 3—John 20:19-31
Dec. 10—John 21:1-14
Dec. 17—John 21:15-25
Dec. 24—Matt. 1:18, 2:12
Dec. 31—Review: Book of John

BIBLE MONITOR

VOL. XI

December 15, 1933

No. 24

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

A MEMORABLE BIRTH

"Now the birth of Jesus Christ was on this wise; when as His mother, Mary, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." (Matt. 1:18.)

Thus in a few words are given to us the account of a miraculous conception that resulted in a birth which multiplied thousands celebrate, year after year. The birth of our Lord and Saviour Jesus Christ. Born in the humblest of surroundings, the event was announced by the bright and glorious angel of the Lord, to the lowly shepherds while keeping watch over their flocks by night on the hills of Judea. The wise men seeing a star which designated the place of birth of this King of Kings, proceeded to see and worship

this newborn king and present him with many rich gifts. Soon the event was noised abroad and apparently great excitement prevailed. Some received the news with great rejoicing and gladness while others were troubled and still others wondered at those things that were told them.

As we read the accounts given by the different writers pertaining to this event and matters connected therewith, we are made to marvel at the mysterious ways of the Lord God. Just how the Holy Ghost could come upon this virgin and the power of the Highest overshadow her that she should conceive and bring forth a son we cannot understand; nor do we doubt the truthfulness of the account. Far be it from us that we should even question the inspired word

of God.

The angel Gabriel in informing Mary of that which would come to pass with her, assured her, "For with God nothing shall be impossible." (Luke 1:37.) This assurance by this glorious messenger from the throne of God satisfied Mary and it satisfies all who have an active faith in the true and living God. Despite all the contradiction of unbelievers the virgin birth is one of the miraculous interventions of the Higher Power that convinces us of the divinity of the Christ child which is just as true as all the other inspired teachings.

We are made to marvel, too, when we think how this glorious king of kings was born in a stable, wrapped in swaddling clothing and lain in a manger—how His birth was hidden from the king and his counsellors and revealed to the lowly shepherds through the medium of a heavenly messenger, accompanied by a multitude of the heavenly host—how wise men from the east beheld and were guided by the star while others were apparently ignorant of its presence. No doubt there is a reason why these things

were done thus. His birth was truly in keeping with His life and mission here on earth, in all meekness and humility, yet with a grandeur that inspired those with whom He came in contact, with awe. Then too, like His birth, the calling which we have in Christ Jesus is largely hidden from the proud exalted and the great men of the earth. This was true in the days of the early church and it is today. "For ye see your calling, brethren, how that not many wise men after the flesh not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty." (I Cor. 1:26-27).

It was true in the time of the ministry of Christ. "At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." (Matt. 11:25).

The wise men had evidently been studying the prophecy pertaining to the

coming of this King in faith believing, and watching for the star which was to signify the event, and the Lord revealed it to them, while doubtless it was hidden from the unbelieving. Thus we have an example of the value of accepting divine revelation in all meekness and fear studying to understand it and looking for its fulfillment. Pertaining to the return of this Christ to the earth at the end of this age we are instructed thus: "Watch therefore, for ye know not what hour your Lord doth come."

If the shepherds, the wise men and the heavenly host could rejoice with exceeding great joy and gladness at the birth of this infant in fulfillment of the promise of God, then how much greater should be our joy and rejoicing in celebrating His birth when we not only have knowledge of His birth, but of His life, His teachings, His death, His resurrection, His ascension and His promise to return again to receive those who, (like the wise men) prepare in faith believing.

With the record that is left us in the gospel of the

many events in connection with the sojourn of our Master here on earth which is convincing to us that He was the Son of God, the simple means which He provided which gives remission of sins, freedom of conscience and hope of everlasting life and the promises given to all those who willingly and earnestly accept, truly we ought to rejoice and magnify His name as we pause to observe the anniversary of his birth.

If the faithful in ages of the past could rejoice in the promise of a coming Messiah and the faithful living at the time of His birth heralded the fulfillment of that promise in a visible Christ with exceeding great joy, then the faithful of this late age can rejoice not only in the promise and the fulfillment thereof, but in other great promises which are yet to be fulfilled.

With these few thoughts may we not approach the anniversary of this memorable birth which means so much to those who believe in and accept the inspired Word, with thoughtful consideration, that we observe the day with due respect

BIBLE MONITOR.

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Ezra L. Wolf, Quinter, Kansas, Associate Editor.

and reverence and may we not all declare as the angels, "Glory to God in the highest, and on earth peace, good will toward men."

Shortly after January 1st we wish to correct our mailing list and we urge all to get their delayed renewals in by that time so that our new list will be complete. Should your Monitor cease to arrive after January 1st it is likely because you have failed to renew. We need your support, you need the Monitor, so renew now and start 1934 out right.

—Editor.

GOD-TOUCHED LIVES

Ruth V. Lebo.

God can only use men and women who have been touched. Before He touches them there is no stability, no means to work upon. Abraham, Isaac, Jacob, Joseph, Moses, David, Daniel and Elijah were all God-touched men.

Abraham lived in tents, but he looked for a city to come whose builder and maker was God. Isaac, the promised seed, remained true and peaceful to the end. Jacob, the wrestler, prevailed and had power with God and man. Joseph, the pure hearted saint suffered and at last gained the throne, above all his brethren who hated him and tried to dispose of him.

Moses the great leader of Israel lived out his days and before he departed had a glorious vision of the Promised Land, after which God Himself buried him on Mt. Nebo. David, the sweet singer of Israel, prevailed with God, and was honored. "A man after God's own heart." Daniel was called a man of prayer, who prayed three times a day to his God

and when he through prayer closed the lion's mouth and departed from their den undoubtedly without a scratch.

Elijah, fed by the ravens, raised the dead and was carried to heaven in a chariot of fire.

God can only use spirit-touched lives, ones who live close to him every day and believe the Bible from cover to cover.

God is real to them and they are real to God in that he honors, upholds and sustains them in trying times. Under God's blessings the lives that are God-touched and spirit controlled achieve wonderful triumphs. From a worldly standpoint it is a great thing to wear a crown, sway a scepter, own fine palaces, but what are all these in comparison to being a child of God who is looking for the glorious appearing of the Son of God to claim His own, who have their sins under the blood. May we seek to be filled with God's Holy Spirit and allow Him to have full control of our lives.

The man who tells good news has a pleasant voice.

CONVERSION

Conversion is not repairing of the old building; but it takes all down and erects a new structure. It is not the putting in a patch, or sewing on a list of holiness, but with the true convert, holiness is woven in all his powers, principles, and practice. The sincere Christian is quite a new fabric, from the foundation to the top stone all new. He is a new man (Eph. 4:24), a new creature. All things are become new (II Cor. 5:17). Conversion is a deep work, a heart work (Acts 2:37; 6:14); it turns all upside down, and makes a man be in a new world. It goes through with men, throughout the mind, throughout the members, throughout the motions, is the whole life.

"The choice is also changed, so that he chooseth another way." "He deliberately resolves that Christ is his best choice."

"It turns the bent of his affection against its natural course."

"The first of his desires is after grace."

"His joys are changed."

"His cares are quite

altered."

"His fears take another turn." "No thought in the world does pinch him and pain him so much, as to think of parting with Christ."

"His sorrows have now a new vent" (II Cor. 7:9-10).

"His hatred boils, his anger burns against sin."

"No sooner doth he obey the call of Christ, than he straitway becomes a follower of Him."

"The sincere convert is not one man at church and another at home, he is not a saint on his knees, and a cheat in his shop."

"He does not pretend piety and neglect morality."

He "hath a good conscience, willing in all things to live honestly; and to keep without offense toward God and man."—Selected.

WHAT SAY YE?

A. G. Fahnstock

A short time ago I heard a mother say to her child who was going to school, "Now you go, but you must not associate or accompany A. B's. children, because they do much mischief on their way." And the child replied, "Yes, but mother, I

do no mischief and I tell them not to do it." The mother replied, "Although this be true, yet people will conclude that you are a partaker of the evil deeds and the influence surely is not good."

Say reader, was mother right? What say ye? You say yes. Say, why is it then, that so many people that are affiliated with religious organizations and know that many of their officers and members do much mischief in not obeying the truth, and yet they say it is alright to remain with them. Will they not use their influence for good or has Satan blinded their eyes and understanding?

Because of the effects and inasmuch as we are held accountable, the Lord says, "Abstain from all appearances of evil."

Will the Lord say to such who ignore this command, "Come thou good and faithful servant." Will He? Will He? What think ye?

Brunnerville, Pa.

"PHILOSOPHY"

B. F. Masterson

Cruden defines the word "philosophy," "The love of

wisdom." The word occurs but once in the Bible, where Paul warned the Colossians to beware lest any man spoil them through philosophy and vain deceit, after the tradition of men, after the rudiment of the world and not after Christ. (Col. 2:8.)

I am impressed with Paul's words in the first verse, "For I would that ye know what great conflict I have for you." The inference is that he was agonizing at a throne of grace in behalf of the Colossian brethren, showing his deep concern for their spiritual welfare, "A faithful shepherd will watch over his flock, as they that must give account." (Heb. 13:17.)

He knew their good order or church government and the steadfastness of their faith in Christ, but he also knew the opposition they had to meet, which was not of a physical nature but of an intellectual character, men of worldly education, with enticing or persuasive words and so called philosophical reasoning. He admonished them "to be united in love," for in union there is strength "and that they may possess all the riches of the full assurance

of understanding to the acknowledgement of the mystery of God and of Christ." And he wants them to know that worldly philosophy is not founded on the true wisdom which pertains to eternal salvation of man, but in Christ's philosophy are hid all the treasures of wisdom and knowledge. (Col. 2:2-3).

And unless they possess this knowledge and wisdom and are rooted and are built up and established in the faith as they have been taught, those pagan philosophers with their worldly wisdom and artful deception will rob them of their rich treasures in Christ, "For in Him dwelleth all the fullness of the Godhead bodily." Paul wants them to know that in contrast to man's philosophy, Christ is the embodiment of all wisdom, and in Him only is man complete.

If philosophy is the love for wisdom, then Christ stands at the head of philosophers in whom are hid all the treasures of wisdom and knowledge, and the Christian is a philosopher, for the simple reason that he is a disciple of Christ, and his conduct will testify

to the truth of it. That wisdom is from above, which is first pure, then peaceable, gentle and easy to be entreated, full of mercy, and good fruits, without partiality and without hypocrisy. (James 3:17.)

Yes, brethren, we are philosophers of the school of Christ. "If we walk in Him, who is the power and wisdom of God." Fifty years ago when one sustained his position by the Bible, that was sufficient to settle a dispute, but not so now. Why is the Bible not held in as high repute as it was then? Is it because of the advancement of higher education? Because man's philosophy does not coincide with the Bible?

The world's philosophy would have it that man descended from monkey, the Bible says, God made man. Which is the most plausible according to nature, that if monkey left to himself would develop to a human; or that if a person was left to himself without any education or culture whatever, would deteriorate into a monkey? The latter is far more reasonable, yet both are false positions, for every species of animal is after its

kind.

Philosophy also claims that from the fossils of animals that had been found embedded in rock which took millions of years for the rock to form, consequently the world has existed million of years instead of six thousand years as the Bible has it. Take it for granted that the fossil story is correct. It only proves the existence of the eternal Godhead. The Bible says, "In the beginning God created the heavens and the earth." There is a difference in the expression, in the beginning, and from the beginning. In the beginning, points back into the eternal past. No human mind can trace the eternal past, no telling how many worlds God (who is eternal) has created and destroyed before He created this earth. This earth was without form and void, it may have been the ruins of another destroyed world, destruction does not necessarily mean annihilation. God is the highest thought possible, and "in the beginning," leads one to that thought—but not back of it.

So as to what was created

out of that which was without form and void, was in the beginning. Its foundation took place "from the beginning," and as to what took place in the beginning, one guess is as good as another.

Is it not remarkable that a fossil of a human body has never been found, neither has the connecting link of the monkey and man been discovered. Just such speculations is what Paul was aiming at. He met up with philosophers at Athens who called him a babbler.

I do not believe that Paul meant to condemn the true sciences but vain speculations in opposition to Bible teaching and the time wasted in searching after knowledge in which there was no real benefit.

In comparison of the wisdom of God to the wisdom of man or of the world, he declared that the wisdom of this world is foolishness with God. Isaiah said, "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. (Isa. 55:9.)

Christ's philosophy is so far superior to the philos-

ophy of the world. The knowledge and wisdom of this world will fail, it will vanish, but the knowledge and revelation of God through Christ will never fail, but will continue to unfold the mysteries of God throughout eternity.

Knowledge puffeth up, (worldly philosophy). Charity edifieth (Christ philosophy).

It is remarkable that Christ was not persecuted by the common people only when influenced by the higher ups, by their leaders. When left alone they heard Him gladly. If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know." (I Cor. 8:2.)

Humility and simplicity is a qualification for admission unto Christ's school of philosophy, "For it casts down imagination and every high thing that exalteth itself against the knowledge of God." (II Cor. 10:5.)

For this cause, "not many wise men after the flesh, not many mighty, not many noble, are called."

I wonder if our public school system is not out of gear, that atheism shows itself, and a two years'

college course is introduced in connection with the high school, as if the child would have to be equipped with a higher or college education to make a success in life. If so then the public schools should be kept clean from atheistic instructors. Is not the supply of collegiates already far greater than the demand? Having no white collar employment many will resort to all manner of trickishness and criminal acts, living on the spoils of innocent victims. This illustrates, in our ecclesiastical sense what Paul meant when he said, "Beware lest any man spoil you (rob) through philosophy and vain deceit. After the tradition (teaching) of men, after the rudiments of the world and not after Christ's." (philosophy).

Where were these modernistic ideas hatched, from whence are they, that made such an inroad into the churches and robbed the simple faithful members of their faith in the Bible, in the divinity of Christ, in the simplicity of a Christian life, in the substitutionary death of Christ which is the Christ philosophy? It certainly comes

from the evil one, hatched out in the universities and from there it finds its way to the pulpit.

Some make the plea that they did not believe in the substitutionary death of Jesus because it was contrary to their sense of justice. If the gospel of Christ was based on justice, it would fail to be good news. It would place us all under the law as transgressors and death would be the penalty instead of grace and mercy and eternal life. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

If Paul were here today he would condemn such philosophy the same as he did the pagan philosophy in his day.

1250 E. 3rd street,
Long Beach, Cal.

MASTER AND FAITH

Evan H. Keller

Jesus is our Master. As we ask in faith so be it. It all depends on our faith as the Master has said, "As thy faith so be it," that is why we are so weak in the church, our faith in the Master is not strong enough.

We do not get in the work as we ought.

As you see in Luke 8:45, when the woman touched His garment when she was made whole from that minute. That was faith in the Master, just as our faith is so be it. And as the time when they were out on the sea and he was asleep in the boat, as you see in St. Luke 8:24-25, they were afraid, why? Because they had not the right faith. They went to the Master and awoke Him saying, "Master we perish, and the Master arose and rebuked the wind, and He said unto them, where is your faith?"

That is why we fail so often, we do not go to work as we ought. That is why the church does not grow as we think it should—lack of faith. If we go to work in earnest and go to our Master in faith believing and our Master works with us as He did to the fishermen, in St. Luke 5:11, we would see ourself more and would be ashamed of ourselves and would get at it in earnest, and go to our Master and ask in faith.

Like the man that had leprosy or sin if you please, as in St. Luke 5:12-27, then

we would have more faith in our Master. Just as we ask our master so is our faith, so we could go on and on and point you to many more on this line of faith and to prove what he was doing with the living. We think that takes faith with our Master, but He does the same with the dead.

If you will turn with me to St. John 11:1-45, you see that the Master asked in faith and said, "Lazarus come forth and he that was dead came forth." If the church would have such faith in their Master what would become of the world? Then our church houses would be full, for we must feel and realize that we can do nothing of ourselves, we ought to look on our Master. We have learned what He did with His fishermen, so He can do with the church, if we ask in faith believing.

R. 2, Ephrata, Pa.

PEACE, BE STILL!

E. J. Brumbaugh

We are all interested in the world peace of which we hear so much, but we also hear of wars and

rumors of wars. Is it not time that we urge teaching peace in the homes, by example, as well as by precept?

A mother punished her child for saying words in the presence of company, that she herself said in the child's presence. What can we expect of the children if we allow ourselves to say words we do not want to hear them say and do things that they must be punished for doing?

Indeed there is a real war in some homes. Exercise self-control. Call for silence by using these three words: "Peace be still!" Teach them to the children and live them yourself. God will help us to accept the beautiful gift of peace that He offered men, when He was about to leave the world. "Peace I leave with you, My peace I give unto you." But if we refuse to accept it we are sinners. Hear it! Accept the gift, teach it to the children. "Peace be still" is a fine motto for the wall, and finer still when it is lived. Do not buy for the children toy guns and tin soldiers. It is wrong teaching. Children are taught that soldiers are the finest people and of course they

want to be soldiers. Adults can adapt part of hymns about war and war implements, but children cannot. Teach the meaning of soldiers of the cross or use other words. Jesus, the Prince of Peace does not want war. Sing about peace. Onward, Christian workers, Christ, the Prince of Peace leads us on to victory, causing wars to cease. Sing this sentiment in the home, at peace programs, when a peace sermon is preached, and quiet a stormy council meeting with the words, "Peace Be Still." Huntingdon, Pa.

CONTROVERSY AND CONFLICT

B. F. Fridley

That there is a great conflict on today is indisputable. The forces of right and wrong are arrayed against each other and always have been since man's fall from innocence in Eden.

We are told in the scripture not to despise prophecy, hence we bring to your view Jeremiah 25-31 for our consideration. "A noise shall come even to the ends of the

earth the Lord has a controversy with the nations. He will give the wicked to the sword saith the Lord."

That controversy is the conflict between right and wrong we all know. Oh, that we may at all times be found advocating and standing for truth and right teaching and maintaining true principle is our prayer. All historians and careful readers of the Bible know God's people stood for justice and righteousness and they ever will.

Read carefully, prayerfully the 11th chapter of Hebrews. Just see what God's people endured and stood for, but God was with them and is with them today as long as they stand for truth and righteousness. Everyone born of God abides in the truth. "These things I have written concerning them that seduce you. But that anointing which ye have received of Him abideth in you and ye need not that any man teach you but as the same anointing teacheth you all things and is truth and is no lie even as it hath taught you ye shall abide in Him." (I John 2:26-27.)

In the light of this holy

word what have we to fear of being deceived or misled if we only will let the Holy Spirit lead and guide us into all truth as Jesus promised it would. Please read St. John 16.

The contest is getting fierce, the opposing powers of evil have been stayed, but it will be resumed in persecuting the last true remnant of Christ's church. The woman of Revelation 12, and the dragon was wroth with the woman and went to make war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ. (Rev. 12.) Which is that living testimony of faith and practice that makes God's people a separate and distinct people from all the world. They will not go to war with carnal weapons or indulge in the vanities and prides of this world that is why they are hated and persecuted by the world.

Until we are accounted fools by the world and disesteemed by all Babylonians or hypocrites I doubt if we are Christians, Paul said, "All that will live Godly in Christ shall suffer persecution." Then we must bear

our cross daily and deny ourselves of all ungodliness and worldly lusts. (Titus 2:12.) Let us question ourselves, are we upholding and maintaining the faith once delivered to the saints? I fear we come short of it. There are so many snares and temptations to lead us astray. "Beware of men." Evidently there are forces at work trying to unite Christendom. They will unite all those deceived ones who are trusting in man and have forsaken the Lord.

Evidently the world is turning back to the popular worldly mother church, as she terms herself. Please read Rev. 17, and you will know her at a glance. Let no man deceive you, you professed followers of Jesus. Whenever an organization calling herself the church rules by other spirit than Christ she is Babylon. Christ tells us come out of her my people that ye be not partakers of her sins. Let us obey His loving voice. Then we will if faithful to the end be eternally happy fraternally.

OBITUARY

Martha Cordelia Brubaker was born in Tennessee on January 15,

1871. Died at her home in Quinter, Kan., on November 26, 1933, being 62 years, 10 months and 11 days of age.

On November 27, 1892 she was married to George Albert Hill. To this union were born four children, one son and three daughters. The oldest, Ruth, went to the heavenly home in infancy. Those left to mourn are her companion, two daughters and the son, Naomi Ruyle, Ernest and Marie, all of Quinter; four grandchildren, two brothers, Henry and Benjamin Brubaker, and a host of friends.

At the age of 15 years she was baptized into the German Baptist Brethren church. On March 12, 1928 she identified herself with the Dunkard Brethren, and was faithful to the end. She loved to read and study her Bible and was teacher of the Sunday School for many years.

She was a patient, sacrificing mother, and loved by all who knew her. She was sorely afflicted for many months, but bore her affliction with great patience and Christian fortitude. Her last several days of intense suffering she prayed much to go home to her Lord.

"And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."

Dearest mother thou hast left us

And our loss we deeply feel;

But 'tis God that has bereft us,

He will all our sorrows heal.

Funeral services were held at the Church of The Brethren, conducted by Elder L. I. Moss, assisted by Elder

D. A. Crist.

Text I Thess. 4:16-18. (Selected by the sister the day before her departure.) The remains were laid to rest in the Quinter cemetery to await that glorious day, when the dead in Christ shall rise first. Then shall we ever be with Him. Praise His holy name.

Sister O. T. Jamison,
Quinter, Kans.

OBITUARY

Mary Catherine Ahner, wife of Bro. Jacob Ahner, was born July 4th, 1859 and died at her home in Ft. Wayne, Ind., September 21, 1933.

In 1800 she united with the Church of The Brethren and later transferred her membership to the Dunkard Brethren church. Sister Ahner was an ardent worker in the church and Sunday School. For twenty-five successive years she taught a class of children in the Sunday School, which seemed to be her great delight.

On Sunday afternoon, September 24th, a short service was held at the funeral home in the city after which the body was conveyed to the Clear Creek church house where further services were conducted by Elder D. P. Koch assisted by Elder John Sponsellor. Interment in the nearby cemetery.

Ruth Drake, Cor.

NEWS ITEMS

GOSHEN, IND.

The members of the Goshen

church held our Harvest meeting October 8th, with our revival meeting following that date.

Bro. J. P. Robbins had charge of the Harvest meeting and also the revival meeting. He delivered two powerful sermons the date of Harvest meeting, one in the morning and another in the afternoon, with a good attendance. We wish to express our appreciation to our neighboring churches for their presence with us at this meeting.

I believe all that were present can say that it was a day well spent. The following Saturday, October 14 we held our regular council meeting with Bro. J. P. Robbins in charge. The meeting was opened with song and Bro. Arthur Miller being present with us read Col. 3, gave comments on same and led in the opening prayer.

Sunday School officers were elected at this meeting and Bro. Robbins was re-elected as our Elder for the coming year. Bro. Robbins was with us two weeks in our meetings and delivered us powerful messages each evening. He didn't hesitate to declare the whole gospel in its simplicity and purity.

We feel that Bro. Robbins has cleared himself in warning folks what their duty was to their God. Two were made willing to be added to our number. We feel that there were others that should have accepted Christ under such preaching, but we hope their lives may be spared until they accept Christ as their Savior. How much less preaching our dear brethren would need to do if men and women would see the great need of accepting Christ now. None of us have any promise of the morrow because the scriptures teach us that we know

not what the morrow may bring forth. We see daily how many are called into eternity in a moment of time, how necessary it is that we prepare our lives here to live over there, where all these trials and troubles shall not be known. Is it any wonder that the scripture teaches us that one soul saved is worth more than the whole world.

Sister Martha Wallace.

WAYNESBORO, PA.

We the Waynesboro congregation, met on November 25th at 2 o'clock for our business meeting.

The meeting was opened by brother Tharp reading the first 15 verses of the 10th chapter of Hebrews and prayer, after which our Elder D. S. Flohr took charge. After some very timely remarks the reading of the minutes of the last council was asked for. Our clerk not being present, Bro. Flohr appointed Bro. H. C. Linnebaugh as secretary pro tem.

After making a few minor corrections and finishing the unfinished business the election of church and Sunday School officers was taken care of and resulted in the following who will take office January 1st: Secretary, Bro. W. H. Demuth; treasurer, Bro. Sprinkle; Monitor agent, Sister J. M. Demuth, correspondent, Sister A. Mae Tharp, trustee, Bro. W. D. Tharp; auditors, D. S. Flohr, W. D. Tharp.

Sunday School officers: Superintendent, W. D. Tharp; secretary, A. Mary Tharp; treasurer, Bro. G. W. Socks. Teacher Bible class, Bro. H. C. Linebaugh; Intermediate class, Sister Mildred Demuth, Primary teacher, Sister Lillie Kauffman.

The new business was taken up

and disposed of in a Christian like manner and when the meeting was over it was stated that this was one of the best we have ever had. At the end of the business Bro. Flohr read a letter to the members that he as well as all of the rest of the Elders of the Brotherhood have received from the Standing Committee of Annual conference in which we all have been advised and instructed and Bro. Flohr to the best of his ability gave advice and tried to answer the questions in regards to the same as far as he could to our satisfaction and we are praying that these efforts may be helpful to the whole Brotherhood and thereby we may be able to press onward and do the very best in our power to build up the cause of the Master and thereby be able to help some way-faring one to see the error of their way and return to their loving Savior ere it is too late.

We have decided to have our spring love feast on May 5th and 6th at 10 a. m.

On Thanksgiving Day Elder J. Harry Smith brought to us a very good and impressive Thanksgiving sermon at 10 o'clock. We were much pleased to have him and the rest of the visiting brethren and sisters with us on this occasion.

A. May Tharp, Sub.

DALLAS CENTER, IA.

We, the Dallas Center congregation, held our love feast October 14th and 15th. On Saturday, the 14th, two young people were baptized and communed with us. Some of the members of the Coon River congregation were with us. We had a nice love feast. Four ministers were present. On October 31st, our

young brother, who was baptized prior to our communion services, departed this life. His spirit went back to God who gave it. We can not understand some things in this life, but God knows.

On November 5th two more were baptized. One has her membership with us, and the other one with the Coon River congregation. May God help those who have lately started in His service to stand true and faithful to Him. May they never follow the leadings of the evil spirit, but always follow the guidance of the Holy Spirit. Pray for us that we will be able to stand true and faithful to God in these evil days.

Orville Royer.

PLEASANT RIDGE

The Pleasant Ridge and West Fulton churches have enjoyed a series of sermons they will not soon forget. Bro B. E. Kesler of Poplar Bluff, Mo., held a two weeks' meeting at West Fulton followed by two weeks at Pleasant Ridge. The weather was fine during the entire time and good crowds greeted him every evening.

Bro. Kesler told the story of a minister who asked his congregation to give some text that he had used during the past year and no one could remember a single text. If Bro. Kesler would come back and ask the same question, I think he would find a number of texts quoted.

Although his sermons were not adorned with the modern way of using stories for illustrations they will be long remembered. His knowledge of the Bible made every Christian see new beauty in its teaching. Even the children took

an active part in the special services set apart for them.

The meeting at Pleasant Ridge closed November 4th with the love feast. Saturday afternoon three from West Funton and five from Pleasant Ridge were baptized. One was taken in by the right hand of fellowship. Saturday evening 95 surrounded the Lord's table, Bro. Kesler officiating.

We are certainly glad for the privilege we have had of enjoying these meetings together and may God grant Bro. Kesler health and strength to carry his message to many more hearts.

The Pleasant Ridge church met in council Saturday, September 11th at 10:30. The Sunday School officers for 1934 were elected and Bro. D. P. Koch was again chosen elder.

Our dear Bro. Kiser remains in poor health, but we are especially glad he can meet with us occasionally. He will never know how much his presence means to the church.

Ruth Drake.

BARTON, MD., STAR ROUTE

Bro. Benjamin Lebo held a very fine meeting for us at the Broadwater chapel, beginning on October 28th and love feast on Saturday, November 4th. There were 46 surrounded the table for communion. Bro. Lebo officiated in the absence of our Elder. Visiting ministers were Bro. Henry Mosser and Bro. Z. L. Mellott. There were several visiting members from adjoining congregations.

Bro. Lebo labored very hard, and his labor was not in vain. There were five accepted Christ and were baptized.

Bro. Lebo visited in several homes

while in our midst and was loved by all who come in contact with him. This was a meeting which will long be remembered.

We have asked to have Bro. Lebo back again next year. We pray that his earnest pleading may lead many more to Christ.

We desire the prayers of God's people that we may all remain faithful.

Minnie Broadwater.

WATERFORD, CALIF.

Praise God from whom all blessings flow, and for what His spirit has done for us here at Waterford. Thanks be to His name for we have been reunited in fellowship.

November 15th three members from Wenatchee, Wash., and five from Newberg, Ore., arrived here for the District meeting. Instead of prayer meeting that evening, we had a sermon, delivered by Elder E. W. Pratt of Wenatchee. November 16th at 10 a. m. we met for opening service for our District meeting, called to order by retiring moderator, Elder S. S. Garst.

After devotional exercises new officers were chosen. Elder E. W. Pratt, moderator; Elder E. L. Withers, writing clerk, and Elder M. S. Peters, reading clerk.

Acts 15 was read and also rules of order. All business was conducted in an orderly manner. Elder S. S. Garst was chosen to represent this district at Annual meeting next year, and Elder E. W. Pratt was re-elected chairman on District Mission board.

The day was spent as we believe to the glory of God, adjourning about 3 p. m., to meet a year hence at either Newberg, Ore., or Wen-

atchee, Wash., in another District meeting, the Lord willing.

Again we met at 7:30 for preaching. Saturday, at 10 a. m. we held a members' meeting, when tears of joy and sorrow were mingled. Sorrow because of mistakes and joy because of confessions and reunion.

This service was followed by examination service preparatory for the feast in the evening at which time 41 took part at the tables.

Meeting again Sunday morning for Sunday School and preaching, also afternoon at 2:30 and at 7:30, and Monday evening the meeting closed. A meeting long to be remembered by all of us. And again we say praise the Lord.

A. B. Van Dyke.

RIDGE, W. VA.

On October 26th the Ridge Dunkard Brethren congregation were very much pleased to have our Elder, J. L. Myers of Logansville, Pa., come to us and preach two sermons prior to our love feast.

Bro. Myers preached Thursday and Friday at 8 o'clock p. m. We surely did hear two good strong gospel sermons. On Friday evening, the 27th, we were made to rejoice when three precious souls stood for Christ, which were added to our number by baptism.

On Saturday morning, the 28th, we were again made to rejoice when one more member from the Church of The Brethren said they wanted to walk closer to Christ, whom we gladly received by the right hand of fellowship.

At 2 o'clock we met for our examination service. Bro. J. F. Britton of Vienna, Va., gave us a good message followed by J. L. Myers.

At 6:30 o'clock 61 surrounded the Lord's tables with Elder J. L. Myers officiating, with four congregations represented. Ministering brethren were Bro. J. L. Myers of Logansville, Pa., Bro. J. F. Britton of Vienna, Va., Bro. Z. L. Mellott of Oakland, Md., Bro. Henry Mosser of Oakland, Md., and Bro. Minor Leatherman of Antioch, W. Va. We sure did have an old time love feast, and wish to express our thanks to the visiting brethren and sisters, especially the ministering brethren who encouraged us by attending the meeting.

On Sunday morning at 9:30 o'clock we met for Sunday School, after which Bro. Myers gave us another good message. The congregation sang, "God be With You," and took the parting hand.

We certainly enjoyed a season of good things, and feel more encouraged and strengthened. We pray God's blessings upon Bro. Myers as he returns to his home. We expect him to hold a series of meetings some time in April.

We have Sunday School every Sunday, preaching every two weeks. We would be glad at any time to have visiting members attend our services.

Pray for us and the work at this place that it may prosper.

Grace M. O'Brien,
Antioch, W. Va.

NORTHERN LANCASTER COUNTY, PENNSYLVANIA

We, the Northern Lancaster County Dunkard Brethren, have held our love feast on November 19th. Preaching began at 10 a. m.

The following ministers took part

in the services: Elder J. A. Miller of Mechanicsburg, Pa., Elder J. L. Myers of Logansville, Pa., Elder T. C. Ecker of Taneytown, Md.; Elder Henry Demuth of Waynesboro, Pa.; Bro. Benj. F. Lebo of Carlisle, Pa.; Bro. Oscar Mathias of Hummelstown, Pa.; Bro. Chas. Ness of Dallastown, Pa., and Abram Gibbel of Bethel, Pa.

The word of God was preached in such a powerful way and the ordinances were so observed that many were made to say, "this was one of the best love feasts I have ever attended."

Fifty-one communicants surrounded the Lord's table. Elder T. C. Ecker officiated.

At the opening of the afternoon service our hearts were made to rejoice when one precious soul was received into the church by the right hand of fellowship.

May God richly bless and reward our ministering brethren for their coming and especially for the sound doctrine they have preached. We hope, we trust, we pray that they may return again and bring to us the unadulterated word of God with all its power.

A. G. Fahnestock,
Brunnerville, Pa.

ENGLEWOOD, OHIO

August 27th Bro. T. C. Ecker of Taneytown, Md., began a series of meetings at this place, continuing for two weeks. Each evening Bro. Ecker brought us a sound doctrinal sermon which was well received by the audience and as a result of these meetings four precious souls accepted Christ as the Savior and were baptized. The members were

all strengthened to labor more earnestly for the Master.

October 25th we met in quarterly council with Bro. J. P. Robbins in charge. The business of the church was considered and disposed of in a Christian manner.

We held our love feast on October 28th. About 82 surrounded the Lord's table, with Bro. Abraham Miller, of Eldorado, officiating.

Pray for us that we may remain faithful to the end.

A. H. Brumbaugh, Clerk.

OUR PRIMARY SUNDAY SCHOOL LESSONS

Our last Conference has granted the use of a different series of lessons for children under twelve years old. The plan is, a three year course of lessons on Bible characters and events, beginning January 7, 1934.

These lessons will be more easily taught and understood than lessons on consecutive chapters of some book of the Bible. The purpose or intention of these lessons is not only to teach the children the beautiful and interesting Bible stories, but also to teach the love and care of God for his people, which is so nicely revealed by the lessons separately and collectively.

The Bible is the teacher's text book, same as for the

adult lessons, but the use of picture cards illustrating the lesson, and written work prepared by the teacher is encouraged.

Pictures may be secured for nearly every lesson from W. A. Wilde Co., 131 Clarendon street, Boston, Mass., or The Perry Pictures Co., Box S-280, Malden, Mass. Schools desiring to use these pictures should send to the above named companies for catalogues and then order by number from the catalogue. The desired number of pictures for each lesson in the entire quarter may be ordered at one time as soon as the lessons are printed in the Monitor.

The Committee.

OUR YOUNG PEOPLE AND THE S. S. LESSON FOR DECEMBER 31

F. B. Surbey

How interesting the Sunday School lesson on "Review of the Gospel of John" will be, depends upon our knowledge of the contents of this gospel, and upon how deeply we were impressed by the life and teachings of Jesus, as we studied and recited the various lessons

from Sunday to Sunday during the year.

Perhaps a list of questions testing our knowledge, and calling to memory some scenes and interviews will provoke a warm interest in this last lesson of 1933. If we can not answer these questions at first thought, a re-reading of the gospel will reveal the answers.

1. Who wrote the Book of John, and how many chapters has it?

2. What two famous verses of the Bible are found in this book, and where?

3. What are some of the peculiarities of John as compared with the other gospels, and what subject matter does he include that the others do not?

4. Can you name most of the twenty-one chapters by some outstanding character or group of characters, other than Jesus? Viz. Chap. I John the Baptist.

5. Can you name each chapter by some event, recorded or described in the chapter?

6. Can you give, and locate by chapter, about ten names given to Jesus by different individuals?

7. Jesus used the phrase "I am" quite frequently;

can you give five of these "I am's" and state the chapter in which they are found?

8. Can you name and locate by chapter: two parables, two church ordinances, two personal interviews, five miracles, and five important general events?

9. Can you quote one memory verse from each of at least half of the chapters of John, and a group of verses from chapters 13, 14, and 17?

10. In what chapters, under what circumstances, and by whom were each of the following statements made?

(a) Behold an Israelite indeed, in whom is no guile.

(b) If ye know these things, happy are ye if ye do them.

(c) Whatsoever he saith unto you, do it.

(d) Wilt thou be made whole?

(e) Never man spake like this man.

(f) Come see a man, which told me all things that ever I did.

(g) I find no fault in this man.

(h) He is of age; ask him.

(i) It is I; be not afraid.

(j) Come and dine.

11. To what period of the life of Christ does John devote much of his gospel, and what are the chief events of this period?

12. How many and which of the seven sayings on the cross does John record?

13. As you study many of the characters you learn of in John, are you resolved to shun the bad qualities, and make the good qualities a part of your life?

14. Have you learned and appreciated the purpose of John's gospel as stated in chapter 20, verse 31?

15. Has the life of Jesus become so real to you that you could imagine yourself in a class room with Jesus as your teacher, and hear him say to you personally, "Follow Me," "Search the scriptures," "My sheep hear my voice," "Let not your heart be troubled," "Without me ye can do nothing," "In the world ye shall have tribulation: but be of good cheer; I have overcome the world," "Lovest thou Me," and many of the other precious sayings recorded by John?

16. Should we not say: Thanks be to God for His

"unspeakable gift," and to Jesus for furnishing the plan of our redemption, and to John for his true and spiritual gospel, and to our church and Sunday School for helping us in the study of this gospel?

17. Have not our Bible lessons of 1933 helped us to sing with a deeper and fuller meaning, the consecration and resolution song "I'll live for Him who died for me," as we cross the threshold into the new year, 1934.?

No. Canton, Ohio.

A MOUNTAIN TOP EXPERIENCE

Harry E. Andrews

Another District meeting is a matter of history in the fourth district of the brotherhood, and as we look back through the four days of fellowship of kindred spirits and mingling one with another, it makes one feel as Peter, James and John, of wanting to stay on the mountain top forever.

When brethren and sisters have that unfeigned love one for another and dwell in unity, of one mind, and spirit, they will enjoy these blessings and will con-

tinue to be the salt of the earth. And God has promised to reward, richly, those kind of people.

Every day was a day full to overflowing of good sound spiritual food for the spiritual man, delivered with force and power from God-fearing brethren, who did not hesitate to declare to the people the whole gospel of Christ in its purity and simplicity. Which recalls to our mind the words of Paul, "For I have not shunned to declare unto you all, the whole council of God." (Acts 20:27.)

It seemed to me that interwoven through all the sermons which were preached was the thought of holding fast to the faith once delivered to the saints, for the time is fast drawing to a close. And the question what must it be to fall into the hands of a living God, if not prepared.

The climax of this mountain top experience came on Saturday night when 41 surrounded the communion tables and again partook of the broken body and shed blood of our blessed Master who humbled Himself far beyond any act of humility which we can ever expect to

attain, to blot out your sins and mine, and as one minister said, "Isn't it worth while to serve Jesus?" The words of the song that we sing comes to us, "It pays to serve Jesus each step of the way."

As the brethren and sisters took leave one of another at the close of the meetings it was with the thought that if we don't meet here on earth again, may we remain faithful to the word of God, so that we with joy unexpressably meet each other over on that happy shore.

Don't forget to pray for us out here as a church and as a district, because "prayer changes things."

Empire, Calif.

WHO CARES

I wondered where the grief had gone

That filled my heart on yesterday,

I wondered where the sorrow went

That made my soul so dull and gray.

I asked the maid upon the street,

She laughed with twinkling eyes;

"Sorrows are but fleeting clouds

We brush away with many sighs."

I asked the urchin whom I met

To tell me where all troubles went,

He laughed and said, "Who wants to know?

Not I, for I'm on pleasure bent."

The old man and his matron gray
Talked of the joys of days gone by
And mentioned not their own son's
death,

Nor failures of their crop of rye.

So I forgot that yesterday
Of troubled soul and spirit gray,
And laughed with friends upon the
street

Who, by chance would walk my
way.

—Franklin Lee Stevenson.

And it shall come to pass, that
before they call, I will answer; and
while they are yet speaking, I will
hear.—Isa. 65:24.

If you wish your neighbors to see
what God is like, let them see
what He can make you like.—Chas.
Kingsley.

ADULT SUNDAY SCHOOL LESSONS

Jan. 7—Acts 1:1-26
Jan. 14—Acts 2:1-24
Jan. 21—Acts 2:25-47
Jan. 28—Acts 3:1-26
Feb. 4—Acts 4:1-22
Feb. 11—Acts 4:23-37
Feb. 18—Acts 5:1-22
Feb. 25—Acts 5:23-42
Mar. 4—Acts 6:1-15
Mar. 11—Acts 7:1-36
Mar. 18—Acts 7:37-60
Mar. 25—Acts 8:1-23

PRIMARY SUNDAY SCHOOL LESSONS

Jan. 7—God the Creator of All
Things. Gen. 1:1-31.
Jan. 14—The Beautiful Garden of
Eden. Gen. 2:8-17.
Jan. 21—Adam and Eve Driven
From the Garden. Gen.

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3:1-24.

Jan. 28—The First Children. Gen.
4:1-15.
Feb. 4—Noah and the Ark. Gen.
6:9; 7:9.
Feb. 11—The Flood and the Rain-
bow. Gen. 7:10-24; 9:8-17.
Feb. 18—The Tower of Babel. Gen.
11:1-9.
Feb. 25—Abram's Long Journey.
Gen. 11:31; 12:9.
Mar. 4—Abram and Lot. Gen.
13:1-13.
Mar. 11—God's Promise to Abram.
Mar. 18—Abraham's Prayer for
Sodom. Gen. 18:23-33.
Mar. 25—Review. Gen. 1:1; 18:33.









